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THE GOSPEL IN GENESIS

By

ELEANOR HERR BOYD

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FOREWORD

When one wishes to thoroughly understand anything one always goes to the root of the matter.

So in the study of the Bible, if one truly wishes to understand it he must go to the root of the matter, and this is found in Genesis, the first book, and aptly called the seed plot of the Bible.

Here every truth subsequently revealed finds its germ.

Hence this book, hated by Satan, has been the battleground of higher critics, skeptics and atheists for generations.

In putting forth these few notes compiled from many spiritually-minded writers the author's prayer is that many students will see the hidden truths which God has implanted there, and find the Gospel of His love and sacrifice even in Genesis, and the teachings of Genesis unfolded in the Gospel.

PREFACE

The material used freely in the compilation of the following lessons has been taken from

All about the Bible	by Sidney Collett
Synthetic Bible Studies	by Rev. James M. Gray, D.D.
Types of Genesis	by Andrew Jukes
Genesis in the Light of the Old Testament	by F. W. Grant
The Pentateuch	by William Evans, Ph.D., D.D.
The Numerical Bible	by F. W. Grant
Joseph	by Rev. F. B. Meyer, D.D.
Christ in the Bible	by Rev. A. B. Simpson
Isaac and Rebekah	by Rev. George E. Guille

All of which are earnestly recommended as sound, safe and scriptural for the earnest student's further perusal.

LESSON I.

INTRODUCTION AND OUTLINE

THE GOSPEL IN GENESIS

INTRODUCTION AND OUTLINE

A great many people to-day object to the study of the Old Testament, saying,—"Why study it when we have the New?" and just because of this lack of knowledge of the Old, the New is either not understood or misinterpreted, for the Old Testament is as interwoven with the New, is as integral a part of it, as the warp of a piece of tapestry is to the woof, certain threads carrying from one end of the whole to the other. Genesis alone is quoted over 60 times in the 17 Books of the New Testament. The Bible is one Book, written by one Author, disclosing one Theme, and no one can see this or understand it intelligently who is not acquainted with the whole.

God has written His own signature over 2000 times across the pages of the entire Bible in the words

"Thus saith the Lord"

or its equivalent.

2 Peter 1:21.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Tim. 3:16.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Luke 16:31.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

The four central strands of truth stretching from Genesis to Revelation which never vary in one single book of the Bible are:

The thread of God's hatred of sin—which we mark **black.**

The thread of God's love for the sinner—which we mark **gold.**

The thread of God's plan of redemption—which we mark **red.**

The thread of God's crowning of Christ—which we mark **purple.**

Again Christ's own words verify the authenticity of the Old Testament.

The Old Testament was the only Bible Jesus had, and He quoted from it constantly, explaining that what He was doing, saying and being was all in fulfillment of this very Word of Prophecy.

Matt. 5:17.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

John 5:39.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

If it was worth Christ's study, and He quoted from it, defeating His adversary and ours, which is the devil, with no other weapon but the words of the Old Testament, it seems to me we have reason enough for our earnest study of it without going any further.

In our study we will see that the truths of Genesis are gradually unfolded throughout the various books of the Bible until the final fulfillment and climax is reached in Revelation.

No one can understand Revelation who does not understand his Old Testament, for Revelation after the 5th chapter is written distinctly in Old Testament language, symbols and simile. Hebrews, also, is unintelligible to one who is not familiar with the Old Testament types. Ephesians again is the explanation of many of the Old Testament types, and our foundation for the understanding of them.

Matthew is distinctly an Old Testament book, that is to say,—it is the continuation of Old Testament teaching, welding the Old and the New into one book, leading

the earnest student along to the further unfolding of the fuller truths as it blazes out in the Person of Him who fulfilled in Himself every Old Testament type, every Old Testament law, every Old Testament prophecy, every Old Testament hope, and for the revealing of whom both Old and New were written by the Spirit of God.

The Gospel then we will find in Genesis, and Genesis in the Gospel if what I have said is true.

As we have seen, the New Testament is a continuation and a fulfillment of the Old. All the roots of truth are in the Old Testament, and they are they which produce the flowers and fruits of the New. As well chop a tree in half and expect the fruit from the severed top as expect any one to understand the truths of the New Testament when severed from the roots of the Old.

Let me in this connection simply call your attention to a few wonderful instances of the plan of God throughout the Bible. Many never see this and so lose the rich teaching which gradually unfolds and constantly affirms the unity of the book's author and purpose.

These lessons are meant only to be suggestive, that the sincere seeker after truth may follow the lines of thought for himself and see with his own eyes the deep things of God hidden from the cursory reader.

First, we find the Bible beginning with God. Genesis 1:1. "In the beginning God." This explains everything and the book ends with man, Rev. 22:21. "The grace of our Lord Jesus Christ be with you all." God's message being to bring these extremes, God and man together.

Is it chance therefore that the middle verse of the Bible should be Psalm 118:8? It is better to trust in the Lord than to put confidence in man. Here we have the Bible in miniature. The teaching of the

whole of God's word is that it is better to trust in Him than to put any confidence in man.

This verse like the Cross reaches backward and forward; lies midway between God and man; is the connecting link stretching both ways throughout the book.

Second, we have in the Old Testament the revelation of God the Father. This takes away infidelity. In the Gospels we have the revelation of God the Son. This takes away sin. In the Acts of the Apostles we have the revelation of God the Holy Ghost. This takes away hardness of heart. While in the Epistles culminating in Revelation we have the full revelation of the completed work of the Trinity, or the Godhead. 2 Cor. 13:14. "The grace of our Lord Jesus Christ, the love of God, the communion of the Holy Ghost."

Third, all of this is foreshadowed in the feasts which are inaugurated in the Old Testament and find their fulfillment and completion in the finished work of Christ in the New.

(a) Feast of Tabernacles. Lev. 23—34.

This teaches the dwelling of God the Father among His people at all times. Exod. 25:8; Rev. 21:3.

(b) The Feast of Passover. Exod. 12:17; Lev. 23:25.

This teaches of the work of God the Son who shed His blood for the redemption of the world. 1 Peter 1:9; John 1:36.

(c) The Feast of Pentecost. Exod. 34:22.

This word means fiftieth and was observed seven weeks or fifty days after the Passover.

There can be no question that this foreshadows the work of God the Holy Spirit, who was sent on the Day of Pentecost, fifty days after the ascension of Christ, and also corresponds exactly to the day when the Lord came down in fire on Mt. Sinai. Exod. 19:11.

In connection with these feasts let me call your attention to the fact that although every Jewish male

was required by law to appear before the Lord to keep these feasts—Exod. 34:23—and each time their homes were left unprotected, yet never was there an attack made by an enemy at those times, because God had promised them divine protection as long as they obeyed His command. Exod. 34:24.

Prof. Bush in his notes on Exodus says the united testimony of the Jews today is that never during feast time throughout the 900 years between Moses and the captivity, when the feasts were held as appointed, did an enemy appear even once.

So the faithfulness of God is taught in the Old Testament feasts. I would God's people today kept His commands as faithfully, trusting Him to protect them when they obey.

Again the order of the feasts is in the exact order of our coming to know God.

I. Passover - - - - - - - - Christ

II. Pentecost - - - - - - - - Holy Spirit

III. Tabernacles - - - - - - - Father

Now in Luke we have their complement in Christ's parables.

I. Under figure of Shepherd - Christ

II. Under figure of Woman with candle - - - - - - - - Holy Spirit

III. Under figure of Father and Prodigal - - - - - - Father

Look at the two parts, the Old Testament begins with God. Gen. 1:1. The New begins with Christ. Matt. 1:1.

The Old Testament, though it has much of grace in it deals principally with the broken law, so it is natural to find that it ends with the word curse. Matt. 6:6.

But the New Testament, while it never sets aside the law, brings grace to the fore and ends with the

benediction brought by Christ to all who believe. Rev. 22:21.

So we read that in the Old Testament the law was given by Moses; in the New Testament grace by Jesus Christ. John 1:17.

One of the first miracles recorded in the Old Testament is that of Moses turning water into blood. Exod. 7:19. Type of death. While the first miracle recorded of Christ is that of turning water into wine. John 2:1-11. Type of strength and joy.

The first question in the Old Testament is a call from God to man. "Where art thou?" Gen. 3:9. While the first question in the New is man's cry for God. "Where is He?" Matt. 2:2.

In other words, the New Testament is enfolded in the Old and the Old is unfolded in the New. The Old is the foundation—rock-ribbed. The New is the superstructure and capstone—glorious for design, finish and beauty.

They cannot be separated any more than a building can do without either a foundation or a superstructure.

Isaiah, called the Messianic prophet, stands midway between Moses who gave the law and Christ who kept the law. His prophecy divides itself naturally into three parts, each opening with a solemn call and closing with a solemn warning.

First part, chap. 1:1 to chap. 48:22, commencing "Hear, O heavens, and give ear, O earth" (chap. 1:2); ending, "There is no peace, saith the Lord, unto the wicked."

Second part, chap. 49:1 to chap. 57:21, commencing, "Listen, O isles, unto me, and hearken ye people from afar;" ending, "There is no peace, saith my God, to the wicked."

Third part, chap. 58:1 to chap. 66:24, commencing, "Cry aloud, spare not, lift up thy voice;" ending,

"Their worm shall not die, neither shall their fire be quenched."

Nor is this all, the central verse of the central chapter in the very center of the second section of the prophecy contains the central thought of the whole Bible, viz., "He is brought as a lamb to the slaughter." Is. 53:7.

In other words, the gospel is interwoven as an integral part of the Old Testament.

Now turn to the New for a moment. We have seen before that the four gospels are so designed as to make a whole, each having its own distinct setting emphasizing certain truths about Christ.

Matthew wrote for the Jews, and set forth Christ as King; hence his oft-repeated expression, "the Kingdom of Heaven." Here God says to us, "Behold thy King" (Matt. 21:5).

Mark wrote for the Romans, and sets forth Christ as the true Servant and Son of God. Here God says to us, "Behold My Servant." (Is. 42:1).

Luke wrote for the Greeks, and sets forth Christ as the Son of Man. Here God says to us, "Behold the Man." (John 19:5).

John bears explicit testimony to the Deity of Christ, and shows Him as one with the Father. Here God says to us, "Behold your God." (Is. 40:9).

All this only goes to prove that Christ is the central theme whether in prophecy, type, symbol or inference.

The Father saw His figure through them all; and so can we if our eyes are not holden.

In the Bible there are about one thousand prophecies; eight hundred in the Old and about two hundred in the New, and of these no less than 333 center in the person of Christ.

The Old Testament reveals Christ as Messiah and King. The New Testament reveals Jesus as Saviour and King.

Arks, tabernacles, priests, temple, feasts, offerings,

beside many persons and their deeds, all pointed in some degree and in some manner to the one who should come.

We have already seen this in the different parts of the Tabernacle.

We can see it also in the four great offerings which exactly correspond with the four gospels.

"The sin and trespass offerings, which were burned without the camp, show what Christ is to man. "Made * * sin for us" (2 Cor. 5:21), meeting the "sin" of our nature and the "trespass" of our deeds.

The peace offering.—Here the offerer partook of a portion of the sacrifice. Peace and communion are indicated. "He is our peace" (Eph. 2:14); "Truly our fellowship is with the Father and with His Son Jesus Christ." (1 John 1:3).

The meat offering.—This consisted of fine flour, frankincense, oil and salt. It represents Christ's ever fragrant, rich, earthly life. "Leaving us an example that ye should follow in His steps." (1 Peter 2:21).

The burnt offering sets forth Christ's perfect consecration to God. In it we hear Him saying, "Lo! I come to do Thy will, O God" (Heb. 10:9). "The zeal of Thine House hath eaten Me up" (John 2:17). This offering is called "the bread of their God." (Lev. 21:8, 17, 21, 22), and represents what Christ is to God, and God's delight in His Son.

As the Father looked down from Heaven upon this whole Burnt Offering He said, "This is My Beloved Son, in whom I am well pleased" (Matt. 3:17).

Indeed, every offering and sacrifice, of which the Old Testament is full, points to the same blessed Person, and this from every conceivable point of view. Thus:—

In Genesis we have the sacrifice for the individual—Isaac (Gen. 22:13).

In Exodus we have the sacrifice for the household—the Passover (Exod. 12:3).

In Leviticus we have the sacrifice for the nation (Lev. 4:13-15).

In John we have the sacrifice for the world (John 3:16).

Indeed, to the eye of faith, over every offering and sacrifice instituted under the Mosaic law may be seen the words of John the Baptist, "Behold the Lamb of God." (John 1:36).

It was, moreover, this blessed truth of the presence of Christ throughout the whole of the Old Testament Scriptures that Stephen, filled with the Holy Ghost (Acts 7:38), sought to impress upon his hearers in his last address, prior to his martyrdom—when speaking of Christ, he used these remarkable words: "This is He that was in the congregation in the wilderness, with the angel that spake to (Moses) in the Mount Sinai, and with the fathers."

The Bible as we have seen then is one Book, made up of 66 Books, which might be called chapters. It is in two volumes, the first volume or Old Testament is composed of 39 Books, and the second volume or New Testament is composed of 27. The Old are clearly classified thus:—

5 Books of the Law:
Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

12 Books of History:
Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, Esther.

5 Books of Poetry:
Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

17 Books of Prophecy:
Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah,

Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Total, 39 Books.

The time covered is about 4,000 years, and is divided approximately according to the following table.

I.	From Creation of Man until Flood, (Gen. 5:7-11).	1656 Yrs.
II.	From Deluge to Call of Abram, (Gen. 11:2).	427 Yrs.
III.	From Call of Abram until Law, (Gal. 3:17).	430 Yrs.
IV.	From Exodus and Law until Foundation of Solomon's Temple, (I Kings 6:1).	479 Yrs.
V.	From Foundation of Temple until Destruction of Jerusalem by Nebuchadnezzar, (Ezek. 4:1-5).	426 Yrs.
VI.	From Destruction of Jerusalem to Christ, (Daniel, Ezra, Nehemiah).	586 Yrs.
		4004 Yrs.

Christ Himself gives us a threefold division of the Old Testament in Luke 24:44, when he says:

"All things must be fulfilled which were written in the Law of Moses, in the Prophets and in the Psalms concerning Me."

The Law of Moses refers to the first five Books, commonly known as the Pentateuch. (Consisting of 5 books.) The Prophets include all the Books from Isaiah to Malachi, with their contemporaneous historical Books, all having one thought in common. The Psalms are five in number, Job, Book of Psalms, Proverbs, Ecclesiastes and Song of Solomon.

The language of the Old Testament was originally Hebrew, with small portions in Aramaic, the ancient language of Syria, i. e. Dan. 2:4 to 7:28. In Daniel when God was addressing His own people He used

Hebrew, when addressing the Gentiles, Aramaic. Daniel of course spoke several languages, a thing the Higher Critics seem to think impossible. Today every Jewish child speaks and writes at least two languages —Hebrew and English.

The language of the New was largely Greek. Much has been spoken and written by critics of later years denying the authorship of the first five Books by Moses, but for the devout believer in the truth of Jesus' Word it is proof sufficient to have His authority for their authorship.

Mark 10:2-4.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

Luke 16:29-31.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

John 5:46.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

Again it has been affirmed that writing was unknown in Moses' time. I think we have every proof in the Word of God of the fallacy of this statement, for again we read from Christ's own lips that the words of Moses were written words.

In Matt. 19:7, 8.

7 They say unto him, Why did Moses then command to give A WRITING of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Again in Matt. 4:4.

4 But he answered and said, It IS WRITTEN Man shall not live

by bread alone, but by every word that proceedeth out of the mouth of God.

Again Matt. 4:7.

7 Jesus said unto him, It IS WRITTEN again, Thou shalt not tempt the Lord thy God.

Again Matt. 4:10.

10 Then saith Jesus unto him, Get thee hence, Satan: for it IS WRITTEN, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Also Exod. 4:12.

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Exod. 34:1, 27, 28.

1 And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

27 And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Referring to Deut. 8:3.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Ref. to Deut. 6:16.

16 Ye shall not tempt the Lord your God, as ye tempted him in Massah.

Ref. to Deut. 6:13.

13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

These words explicitly affirm the writing of the words by Moses. What greater proof can we have?

But as if to show man how far wrong he can be in his little knowledge when he attempts to pit it against the revelation of the Almighty, God has permitted in our day two stones to be unearthed which prove beyond all controversy the fact that writing was known

and practised as much as 500 years before the time of Moses.

In the British Museum you can see the Tel el Amarna tablets containing cuneiform writings antedating Moses 100 years, while in another part of the Museum is a copy of the huge black stone 8 feet high discovered by M. de Morgan at Susa in Dec. 1901, containing the written laws of King Hammurabi, who lived 500 years before Moses and was probably a contemporary of Abraham. Enough of the authorship.

Now for the Divine plan. In a word I should say it was to reveal the Lord Jesus Christ. He is the central theme, the Alpha and the Omega, both of the facts of the Book and of the truth to be disclosed. His figure stretches from Genesis to Revelation, and even before and after, for before the Heavens were formed or ever the mountains brought forth, even from everlasting to everlasting He was and is God.

Some one has said the Old Testament declares throughout,—Christ is coming; The Gospel,—Christ Has Come; Acts, Epistles and Revelations,—Christ is Coming Again. And this rings true.

Scenes.	Genesis. In the Beginning God. Characters and Types.	Types in Christian Progress.	
In the beginning God made the heavens and earth.	Without Him (Christ) was not anything made that was made.	John 3:27	27 John answered and said, A man can receive nothing, except it be given him from heaven.
Catastrophe Chaos	I saw Satan fall as lightning from Heaven.	Romans 7:18	18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
		John 3:19	19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
First Day's Work.	The first man, Adam, was made a living soul.	First Step Reconstruction, Light. 2 Tim. 1:9-10	9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Scenes.	Genesis. In the Beginning God. Characters and Types.	Types in Christian Progress.	
First Day's Work. *(Continued.)* Reconstruction Light		John 1:9. 9 That was the true Light which lighteth every man that cometh into the world.	10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel:
Second Day's Work. Division, Heavens and Waters	Cain and Abel. The division of the two natures.	Second Step. Division. Romans 7:19.	19 For the good that I would I do not: but the evil which I would not, that I do.
Third Day's Work. Stability Earth	Noah found firm ground beneath his feet. Abraham brought forth fruits unto righteousness, through Faith.	Third Step. Stability. Ps. 121:2, 3.	2 My help cometh from the Lord, which made heaven and earth. 3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
		Ps. 40:2.	2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

Scenes.	Genesis. In the Beginning God. Characters and Types.	Types in Christian Progress.	
Third Day's Work. *(Continued.)* Fruitfulness Verdure.		Fruitfulness— Gal. 5:22, 23.	22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. 23 Meekness, temperance: against such there is no law.
		James 1:3-4.	3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
Fourth Day's Work. Adornment. Sun, Moon, Stars.	Isaac adorned the doctrine by a closer walk with God, and his seed shall shine as the stars forever.	Fourth Step. Adornment. Is. 60:1-3.	1 Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. 3 And the Gentiles shall

Scenes.	Genesis. In the Beginning God. Characters and Types.	Types in Christian Progress.	
Fourth Day's Work. *(Continued.)*			come to thy light, and kings to the brightness of thy rising.
		Matt. 5:16.	16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
		Dan. 12:3.	3 And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever.
Fifth Day's Work. Increase.— Birds, Fish.	Jacob, before he was afflicted, went astray, but now the old nature subdued, the new nature produces better fruit than before.	Fifth Step. Increase. John 14:12.	12 Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.
		2 Peter 1:5-9.	5 And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

Scenes.	Genesis. In the Beginning God. Characters and Types.	Types in Christian Progress.	
Fifth Day's Work. *(Continued.)*			6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity.
Sixth Day's Work. Completion.—Climax of Creation. Man in the Image of God.	Joseph,—Made perfect through suffering,—Crowned with glory and honor.	Sixth Step. Completion. Perfect through suffering. Heb. 4:8. 1 John 3:2. 2 Tim. 2:12.	8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

Scenes.	Genesis. In the Beginning God. Characters and Types.	Types in Christian Progress.	
Sixth Day's Work. *(Continued.)*	So—		
CHRIST, the Second Adam, brought life and immortality to light. Separated forever the old nature from the new. Brought us by Himself (our Ark) through the waters of death, and planted our feet upon a Rock. By faith we then began to produce fruits for His glory, shining now with His reflected light, and as His stars in this dark world of ours, growing more and more like unto Him in good works, until we too come to the perfect man unto the measure of the stature of the fulness of Christ Jesus.		Heb. 2:9-10.	9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

QUESTIONS ON LESSON I.

INTRODUCTION AND OUTLINE.

1. Why study the Old Testament?
2. What four strands of truth run from Genesis to Revelation?
3. Give some proof of the authenticity of the Old Testament?
4. What are the first and last words of The Bible?
5. Compare the Old Testament Feasts with three of Christ's Parables in Luke?
6. What is the middle verse of The Bible?
7. How many Prophecies in The Bible?
8. How many center around Christ?
9. Compare the Offerings with Christ's work for us.
10. State progression of meaning of Sacrifice in Genesis, Exodus, Leviticus and John's Gospel?
11. Name the books of the Old Testament grouping them?
12. Give proofs of Moses' authorship of the Pentateuch.
13. State difference in message of Old Testament, Gospels and Epistles.

LESSON II.

THE SIX DAYS WORK

Genesis I.

GENESIS.

THE SIX DAYS WORK

There are two ways of studying the Books of the Bible. The first way is to study the **facts** of the book. The second is to study the **truths** contained in the facts of the book. In our suggestions we want to study them both ways. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither **can** he know them, because they are spiritually discerned." 1 Cor. 2:14.

Here are the two reasons why so few people understand the Bible—

First—They are not spiritually minded.

Second—They are distracted by the world.

It is told of an English woman who was attending an exhibition of Turner's famous pictures that after viewing them carefully through her lorgnettes she turned to the great artist with the remark: "Mr. Turner, I don't see where you get all those colors in your sunsets. I have never seen any like them." To which the artist quietly replied: "Probably not, madam; but don't you wish you could?"

How true it is that one must have the trained eye for color, the trained ear for harmony, the trained mind for spiritual truth.

It is Andrew Jukes who remarks on this thought:

"There are, alas, many who say and think they see the letter, even as the Jews saw the flesh of Christ,—who yet nor love nor follow His ways, and yet can sit and judge, and justify to themselves their own narrow views of the eternal Word. To them the Word is Joseph's son. They know exactly whence it is. They have never seen that human form transfigured; therefore it cannot be. With such souls, all that is above them is "imagination;" all that is below them is 'carnal

formalism.' What they see,—where they are,—that is right. What they cannot receive is, if not downright error, at least questionable. Such souls, instead of trying to understand what others speak, try rather to make others speak only what they understand. Thus their ignorance measures all things. But they too shall see one day, when the veil is taken away, and the Truth returns to judge all things."

G. A. Mackie tells the following incident of the great painter, Turner: When visited by two friends who had come to see his pictures, he kept them in a closely-shuttered room for a short time before he told the servant to show them up-stairs to his studio. He then apologized for the apparent discourtesy by telling them that they had to have their eyes emptied of the common glare before they could really see the colors of his pictures. Our hearts and minds must be emptied of the world before we can see God—hence the place to find Him is not in the turmoil of the workaday life, but in solitude.

So our eyes spiritually must lose the memory of other things if we would know of the deep things of God.

Genesis has been aptly called the seed plot of the Bible. Every truth unfolded or expanded later has its roots, its germ, or its seed in Genesis. While Revelation is the Terminal point of the Bible, Genesis is the Germinal point, and to know one you must know the other. It is therefore of utmost importance to notice these beginnings.

We note here:

1. BEGINNINGS OF HEAVEN AND EARTH.
   - Beginnings of Plant Life.
   - Beginnings of Animal Life.
2. BEGINNINGS OF HUMAN LIFE.
   - Man—Woman.
   - Beginnings of Human Institutions:
     - (a) Family life, - - - a child
     - (b) Civic life - - - - a city
     - (c) Religious life - - - an altar

3. BEGINNINGS OF SATAN'S WORK.—
In form of a serpent.
Beginnings of Sin.—Doubt; disobedience.
Beginnings of Satan's defeat.—Seed of the woman.

4. BEGINNINGS OF REDEMPTION IN SACRIFICE.—
A slain animal.
Beginnings of Substitution.—A robe of skin.

5. BEGINNINGS OF NATIONS IN TWO LINES OF THE RACE.—
Satan's through Cain; God's through Seth.

6. BEGINNINGS OF THE HEBREW NATION A SAVED PEOPLE.—
The Patriarchs.

7. BEGINNINGS OF THE FAITH LIFE IN ABRAHAM.—Believers and Unbelievers.

And the two lines have divided the race as it has continued to be ever since by their attitude towards God's provision for their sin—shed blood, providing a substitute. Example, Cain and Abel as worshippers. The slain lamb lying between the accepted and rejected worshipper.

Lev. 17:11.

11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Sir A. Conan Doyle, in his history of the Boer War, tells us how on one occasion a comparatively small detachment of the British army was surprised by a force of the enemy twice its strength. The British were driven back upon their camp, and the Boers occupied a commanding position from which they were enabled to pour volley after volley into the English lines. The British wounded in the earlier part of the action found themselves in a terrible position, laid out in the open under a withering fire. One of this number, a corporal in the Ceylon Mounted Infantry, tells the story him-

self: "We must get a red flag up or we shall be blown off the face of the earth." He says: "We had a pillow, but no red paint. Then we saw what would do instead. So they made the upright with my blood and the horizontal with Paul's. This grim flag, the blood-red cross upon the white background was respected by the Boers. Those lying beneath it were safe. Even so, beneath the blood-stained cross of Christ we find our safe refuge.

The time covered alone by the Book of Genesis is 2500 years, more than half the time covered by the Old Testament—and can be divided according to the following table.

From Adam to Flood,	1656 Yrs.
From Flood to Call of Abram,	427 "
From Call of Abram to death of Joseph,	400 "
	2483

And notice the down grade of human history, quite in place of man ascending from an ape to a man made in the image of God, as many would have us believe, the Divine record shows the reverse and affirms the declension of man made in the image of God to a decaying dead body hidden out of sight in a coffin, this is the history of Genesis. Genesis begins grandly,—"In the beginning God," and ends lamentably with "a coffin in Egypt." This is what sin brought the human race to. Devilution in place of Evolution. But thank God, God did not leave the race in a coffin, and the whole of His Word is written to teach how man can get out of the coffin, which is the type of his bondage to sin and death, and how through the New Man, God's Man, His Son Christ Jesus, He redeemed the race, paid the price of sin, and brought life and immortality to light by His own substitution. The simple old words are absolutely true:

"Jesus paid it all,
All the debt I owe,

Sin had left a crimson stain,
He washed it white as snow."

The history of Genesis falls into three great divisions, namely: Construction, Destruction and Reconstruction. And the eight great words of Genesis have been given as these:

I	History of Mankind	Chapters 1—11
1	Creation	1—2
2	Fall	3—6
3	Flood	7—9
4	Nations	10—11
II	History of Israel	22—50
5	Abraham	12—25
6	Isaac	21—28
7	Jacob	27—37
8	Joseph	38—50

The facts briefly given are:

The creation of the world and race—Perfect.

The entrance of an enemy—Satan.

The fall of the race—Sin.

The fear of the fallen ones—Hiding.

The immediate action of God—Knowing and Judging.

The futility of human effort—Shriveling fig leaves.

The provision by God—Skins of a slain animal.

The expulsion from Eden—Pain, labor, death.

The two lines formed—Cain and } Abel / Seth.

The only acceptable worship—a slain animal.

The fruit of sin—Murder.

The rebellion of the sinner—Wickedness unutterable.

The judgment of God—the flood.

The preservation of a good seed—Noah.

The responsibility of government—Never yet removed.

The failure again of the race—Tower of Babel.

The judgment again of God—Diverse languages.

The divine call to one man to obey Him—Abram.

The response of the man—He left his father's house.

The covenant by God with him—A land and a people.

The miraculous gift of the heir—Isaac.

The divine provision of a bride—Rebekah.

The continuance of the two races—Esau and Jacob.

The good seed selected and protected—Jacob and Rachel.

The birth of the Israelitish Tribes—Twelve Sons.

The love of the father for the youngest—Joseph.

The hatred of the other brothers—Pit and slavery.

The exaltation of the despised—Governor.

The need of the other brothers—Famine.

The appeal for help—to Egypt.

The answer to the appeal—Corn.

The revelation of Joseph's identity to the brothers—your brother.

The revelation of Joseph's identity to the father—The wagons of provisions.

The installment of Israel in Egypt—They came down.

The death of Joseph—A coffin in Egypt.

Campbell Morgan classifies Genesis as:

Generation.

De-generation

Re-generation.

And so we see in Genesis the **Construction.**—Everything very good.

And the **Destruction.**—In wickedness, suffering and death.

And the **Reconstruction.**—In a provision for sin.

Here is the **Fact.**

FIRST DAY.

Light.

1 In the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3 And God said, Let there be light: and there was light.
4 And God saw the light, that it was good: and God divided the light from the darkness.
5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

2 Cor. 4:6.
6 For God Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Truth Spiritually—Here is the Interpretation. Light in the soul.

We see that light is the first movings of the Spirit of God upon man's heart, showing up the blackness there and separating the light from the dark.

John 1:3-5.
3 All things were made by him; and without him was not anything made that was made.
4 In him was life; and the life was the light of men.
5 And the light shineth in darkness; and the darkness comprehended it not.

No man realizes the blackness of his own heart, nor ever feels even the faintest desire to do right until God the Holy Spirit moves upon him.

SECOND DAY.

Firmament.

Fact.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

Truth Spiritually. Division between right and wrong.

The next step is like the Second Day's Work, where a heaven or firmament is placed above the moving waters, giving breathing space, sending healing winds and cleansing atmosphere. So the soul upon whom God has moved begins to breathe the breath of heaven. His atmosphere begins to clear. He sees higher things, but dimly yet, to be sure, but there is a new life coming into his troubled soul. I like to think here of the quaint, but true words of the old hymn, "His wind which bloweth healthily."

The Lord is glorious and strong,
Our God is very high:
O trust in Him, trust now in Him
And have security:
He shall be to thee like the sea,
And thou shalt surely feel
His wind that bloweth healthily
Thy sicknesses to heal.

Now notice, while God pronounces each day good, none are perfect or complete. They are progressive and good, as far as they go, and they are moving up to perfection. So the soul by certain stages under the powers of the Spirit advances towards its goal, the stature of a perfect man in Christ Jesus.

THIRD DAY.

Earth.

Verdure.

Fact.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

It is said that a seed of wheat left in a mummy, though it continues lying dormant in darkness for centuries, springs into life after its own kind when brought out into the light.

Truth Spiritually. Fruit bearing.

The third day progresses in an orderly way, and we see the dry land rising up from out the moving waters. Stability now appears capable of producing something for God. Earth can be worked, ploughed and sowed in order that it may produce fruits and trees after their own seed, a harvest of delight for God. So the heart of man, after the light of the gospel shines into it, and the soul recognizes by this light its utter darkness and hopelessness, God causes to look up to heaven and heavenly things for more light, for healthy atmos-

phere, and then gives it something solid to stand upon, the Rock Christ Jesus.

This state Paul describes:

Eph. 4:14, 15.

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But, speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Only as we bear our fruit in Him and for Him can we produce anything acceptable to God. As disciplines must prepare our hearts to receive the true seed, which is The Word of God, the seed will in time produce fruit in our lives after its own kind. If the seed is the devil, we can read in Gal. 5:19-21, what the fruits will be.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness.

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions. heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

If the seed is of the Spirit, Gal. 5:22-24 tells us what that crop is, and by their fruits ye shall know them.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

FOURTH DAY.

Adornment.

Sun, moon, stars.

Fact.

14 And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years:

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

Truth Spiritually. Growth in grace.

The Fourth Day tells of the adorning of the heavens. Sun, moon and stars are placed both for lanterns, light holders and for adornment, beauty, God is not only utilitarian in His work, but artist. God loves beauty, true, pure, God-like beauty. Every flower, every bird, every precious stone, every cloud, every sunset, every mirror in lake or sea, or dew drop, everything that God has made has its own inherent beauty, man's art is only a copy of God's. That God is a God of beauty, and that He delights in the work of His own hands just because of its perfection and beauty, can be proved from the fact that even where no other eye than His will ever see, the violet blooms for Him, sheds her perfume to delight His nostrils. Millions of unknown and unnoticed flowers do the same. And look under

the microscope at tiny creatures never seen by other eye than His, all perfect in form, in color, in construction. No human eye has ever fathomed the works of beauty created by our Father.

But the greatest beauty of earth or heaven is the One for whom all these things visible and invisible were made, and by whom they were made—Christ,—the Son Beloved, the One whom God pronounces **Altogether Lovely,** and we, dear friends, if we allow God to start, continue and complete His creative work in our souls will be made to conform to this perfect image, some day, for when we see Him we shall be like Him, for we shall see Him as He is.

Well, can you not see that He must be the Sun of the universe? All the light of the world gathers 'round His head sublime. The Light of the World is Jesus. The Son of Righteousness shall rise with healing in His wings. To the new born soul Christ is his Sun and Shield. The sun gives warmth as well as light, without the sun even the good seed could not sprout and bear fruit. No light, no heat, no life, so no light without Christ in the heart. No life no warmth. Only a heart on fire for Jesus will ever melt other stony hearts, warm other cold hearts, comfort other stricken hearts. Only a heart open to the sunshine of His love will ever bear the fruits of the Spirit. These vary in individuals and in the individual, but never are produced for God's pleasure apart from Christ.

And the moon, only a reflector, has no light of her own, and is always spoken of as "her," the feebler one, so the Church, the dear bride of Christ, the one and only body chosen to be the reflector of His brightness, must receive all her light by keeping ever turned towards the Sun. Let anything come between and she is cold and dark, suffering an eclipse, partial or wholly, and that is exactly what is wrong with the Church of Christ on earth today,—worldliness, frivolity, selfishness, backbiting, self-seeking, Higher Criticism, false

religions, these and other earth miasmas, foul vapors, dark clouds in so far as they have rolled between her and her only Light, Christ Jesus have they dimmed her light until in some places it has nearly gone out. Let us every one burnish anew by the oil of the Holy Spirit our part of the reflector, and see to it that we shine with the only true Light

For we individual Christians are not only reflectors as a part of the true Church, but we have special lights of our own as the stars; candles of the Lord are we to brighten the dark night of the world. Stars of Heavenly light to guide the wanderer home. Sky pilots indeed are we. God's finger pointing men to Him, their only hope. Do we shine with His light, for His glory? You in your small corner, I in mine.

Dan. 12:3.

3 And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever.

Many professions of light in the world but how many shine with a true light. One night a man in a trap was run down at a level crossing. Consequently the old signalman in charge had to appear in court. After a severe cross-examination he was still unshaken. He said he had waved his lantern frantically, but all to no avail. The following day the superintendent of the line called him into his office. "You did wonderfully well yesterday, Tom," he said. "I was afraid at first that you might waver." "No, sir," replied Tom, "but I was afraid that old lawyer was going to ask me whether my lantern was lit!" How tragic it is that so many Christians are "waving the lantern" in the same way—and lives are lost.

FIFTH DAY

Animal Life.

Growth.

Fact.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

Truth Spiritually. Good works for God's glory.

On the Fifth Day we have a big advance, things go more rapidly and grow bigger as they advance. It is always so in life, human or spiritual. The foundation laying is a slow, laborious process. More patience is needed both by teacher and scholar in the kindergarten and primary grades than in the High School. The A B C's are harder and slower than the Greek and Hebrew of Senior years. The big foundation stones take longer to place than the ornamental carving of the turrets and pinnacles. So the Christian life seems almost to stop still at times, with its ups and downs, with its small fruits, ofttimes sour and unpleasant; never mind, press on, press on, God has sweeter, better, bigger things ahead. All we need to do is to let Him have His way with us. Let the rain of His providences, the winds of His disturbances, the Sun of His comforts have their way with us, and the fruit will sweeten and develop and be food for us and others too by and by. If we never complain, never rebel, nev-

er criticize; but accept, submit, praise, love and pray, He is having His way with us, and some day we will look back and see that He was bringing forth out of our originally black and turbulent lives the creatures of His own pleasure. We read of birds, beasts, fishes, every department of creation peopled with suitable creatures.—Birds for the air and air for the birds, fish for the water and water for the fish, beasts for the earth and earth for the beasts.

And please notice the word "create" is in regard to the animals and man used for the second time only. It is first used, in the first verse, of the original heavens and earth. These were shattered by some catastrophe not explained in our Scriptures. Then in the second verse we find God's mercy rebuilding, but not recreating, and all that He does until the sixth day is merely remodelling, remaking, rebuilding, replanning with materials already at hand. All the ages which the geologist claims were utilized in bringing our present earth to its present state may be placed between the first and second verses of the first chapter of Genesis. There for millions of years perhaps this water seethed and whirled, all of the former creation engulfed in its ruin.

In the remaking many a part of the earlier world may have been engulfed and encrusted in its material, and there seems no doubt that the extinct fossils sometimes unearthed are but the remnants of an earlier creation than ours. Remember, never has a fossil of a man in a prehistoric state been unearthed. Man as well as our present order of animal life, was **created,** the Hebrew word distinctly teaching it as a new made thing. So Christ's human body was a created or new made body, unlike any previously made human body.

Heb. 10:5.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.

A body hast Thou **prepared** Me, or made especially of original design. In other words, a new creation.

Now what do these greater creations stand for spiritually? Good works.

Eph. 2:10,—tells us, and John 14:12.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Some one has beautifully explained it thus: God loves variety, so the birds sing and soar, the great beasts give their strength and power, the insects with industry and skill work as they are taught, and originally before sin entered these all served and praised God after their own instincts. So in our spiritual life God likes variety, and gives some the song, others the strength, still others the skill and perseverance; while in our hearts we have the new creations of God in thoughts which now rise to greet and praise Him, powers harnessed in His yoke to draw burdens and do His work, and skill and perseverance and industry in all the little things of our lives. Every faculty big or great, obedient to His will.

Ps. 150:6.

6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

2 Cor. 10:5.

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Have you noticed that in the Eden of God's making no flesh was eaten at all?

Man as well as beast lived on herbs and fruits.

Neither were there any rain storms. Gen. 2:5, 6.

Only sin brought about the loss of life for food, and

Isaiah 11:7 tells us that when Christ reigns once more over this sin cursed earth and removes the curse, man and beast will cease to kill and devour one another, and return to the Edenic condition.

Is. 7:11.

11 And the cow and the bear shall feed: their young ones shall lie down together, and the lion shall eat straw like the ox.

It may be of interest to note that the first two and the last two chapters of the Bible deal with a perfect condition or existence in which there is nothing to defile, hurt or destroy. The first Paradise was lost through sin; the second is regained through Christ, and can never be lost again. The "Tree of Life" we read of in the second and third chapters of Genesis is not mentioned again throughout the whole Bible until we come to the book of Revelation, in which is described for us the environment of redeemed and glorified humanity and there we find it.

We therefore see that the whole Bible revolves about two centers.

The Cross of Christ—

and

The Crowning of Christ.

QUESTIONS ON LESSON II.

THE SIX DAYS WORK.

1. What two ways are there of studying The Bible?
2. Give illustration.
3. Why are so many blinded to the deeper teachings?
4. Give illustration.
5. What does the word Genesis mean?
6. Give its seven divisions.
7. What two lines of the race commence in Genesis?
8. Is human history an up or a down grade according to Genesis?
9. Give some of the outstanding facts.
10. Name the three parts taught.
11. Give the Work of God on the First Day and its spiritual meaning.
12. On the Second, Third, Fourth and Fifth.
13. What three creations are mentioned in Genesis?
14. What was the animal condition in Eden?
15. When will that return?
16. What are the centers around which the Whole Bible revolves?

LESSON III.

ADAM, or HUMAN NATURE.

Genesis 2 to 6.

SIXTH DAY.

Creation of Man.
Climax.

Third Creation.

First—Original Heaven and Earth.

Fact.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the

Second—Creatures.

Third—Man.

earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Adam or Human Nature.

Truth Spiritually. Second Birth or New Nature in Christ necessary.

And now we come to the climax of God's creative work. The reason for it all. Again for the third time we have the word "created." The Holy Spirit once and for all denies evolution. Do not misunderstand, there is unquestionably an evolution taking place constantly in nature, but the evolution is, so to speak, confined by God into distinctly defined circles. As the sea rises and falls upon the coast yet can never pass beyond fixed bounds, so the species evolute or deteriorate within fixed limits; but never has one species evoluted, nor ever can one species evolute, into another species.

As for instance, there are many varieties of pine trees, and other trees as well; many varieties of vegetable matter; many varieties of mineral matter; and many varieties of animal life. But no mineral ever evolved into a tree; and no tree ever made an animal; and no monkey ever made a man.

Each species was originally **created** by God, and in this age of the earth's existence have been commanded to reproduce **after their own kind.**

Today the greatest scientists, such as Mr. Etheridge, Sir. J. W. Dawson, Mr. Horatio Hale, Prof. Owen and others all have to admit that there is no proof whatsoever that man was evolved from the

animal creation. For the Christian God's word would be sufficient, even without scientific corroboration. The Word of God is so perfectly plain in this statement, that a child can understand it. Either the Word of God is true or it is false, and the Word of God says God created from the dust of the earth a perfectly new thing, a figure of His own likeness, into which He breathed His own immortal breath, thus imparting to the modelled clay a divine, never dying spirit. Man is therefore a dual creation, partly dust, partly Breath of God, with a threefold nature. Like the animal his body is of the dust. He has the soul or life (physical or physic life) as the animal, but away and above and beyond the animal he has the God-given spirit, the capacity for God. No animal has that. He has a will which he can return or keep from God. No animal has that. He has a knowledge of good and evil. No animal has that. He has a mind able to understand, comprehend, and enter into the thoughts and plans of God. No animal has that. And the man to be a complete image of God had to be created male and female. It is as if all of God's image or likeness could not be contained in one image. Man alone only expressed part of God, to be sure it was the strength, power, intelligence and governmental part, but where in all this was the tenderness, the affection, the gentleness, those more lovely attributes which we find shadowed (in type of course) but surely shadowed in the woman?

This makes it so clear why Eve was builded out of Adam's side, the place of the affections, right under his very heart. Not from the thinking head, as from his intellect merely, or nervous arm as a worker, nor from the foot as an inferior or slave was she formed, but she was a love gift, type of all that that implies. And Paul it is who tells us there was even a deeper type here. The type of Christ, the Second Man, the Second Adam to whom the Father gives a bride, another Eve, and is building her now in the making and moulding of the

Church, right from the very heart of Christ Himself, from that wounded side. For her He died, and from this sleep of death the Church was born.

As Bride of Christ, Eve type of Church.

2 Cor. 11:2.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

John 3:28, 29.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

Eph. 5:25-32.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

Rev. 19:7, 8.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Three distinct births we find given in the Scripture:
Adam of the dust and God.
Eve of Adam and God.
Christ of Mary and God.

SEVENTH DAY.

Rest.

Fact.

Gen. 2:1-3

1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Truth Spiritually. Eternal rest where Sin is no more.

Sabbath means rest and the perfection of God's work brings Rest. Nothing short of this will. When God saw everything finished and perfect, He rested; how long it lasted no one knows. He rested in his work. When sin entered that rest was broken and God started in again to work, and has worked unceasingly to save man out of the wreck ever since, and God will never have another Sabbath until the Second Man, the Second Adam restores the earth to its Edenic condition and brings in a greater kingdom than the first Adam could ever have had, had he never fallen. Notice to this seventh day there is no record given of night, for God's eternal rest is perfect day and there is no night there. Some one has most truly said,—"How grateful we ought to be that Adam fell when he did, since Christ has now undertaken to make a far better and greater and safer thing of us than ever could have been made as simply sinless human beings."

Satan's plan to overthrow man is defeated in that in Christ Jesus human beings are now raised to the very

throne of Christ Himself, and can **never** fall. Had Adam lived sinless until now there would still always have been the possibility of a fall. Now those who are in Christ Jesus can never fall. Praise God where sin abounded grace did **much** more abound.

It is Satan who brings disaster, darkness, chaos, anarchy, sin, sickness, death. Genesis teaches that he is God's great enemy and opposer. That he envies God and desires to be to the race as God, receiving the glory and honor and worship due to God alone. That his methods are the same today that they were nearly 6,000 years ago in Eden, we can easily see. He is subtle and never discloses his true nature. Hiding behind a creature he makes the creature cast a doubt of God's goodness and wisdom and love into the mind of man. So today Satan is farther from the horn and hoof period of his character as displayed by old artists than ever before, and Paul tells his true character,—clothed as an angel of light, still subtle, still instilling the poison of his doubt into the mind of the human race. How often do we hear men say—"If God was good would He allow such and such things?" Man's ruin runs thus,—Doubt of God, disbelief in God's goodness, disobedience to God's direct command, defiance of God's will, dread of God's anger, death and damnation. The down steps are as clearly marked in the spiritual life as the upward progression. If ever there is found an ape whom scientists claim to be the missing link we may be sure it will be the last stage (act?) of a decadent race, the bestial. Man was made in the image of God, Satan has degraded him to the level of the beast, and some scientists seem to be proud of it. The race (Adam and Eve) having now listened to the voice of Satan in place of the voice of God, their glory, the shining of His Spirit through their mortal bodies departs, leaving them stripped and naked, animals indeed. It was as if the light of an iridescent, delicate, beautifully colored vase was suddenly extinguished and the vessel

turned to mere dull clay in our hands, so this guilty pair turned black in God's sight and shameful in their own.

Then they did what every human sinner has tried to do ever since, they tried to hide their sins themselves by the work of their own hands. They sewed fig leaf aprons together, and the work did not (as it never could because human, and cursed, and therefore doomed to shrivel and die just as they were) satisfy themselves, for they were no more able to stand in God's presence with their self-made aprons on, than they were in all their pristine nakedness. They were doomed, and they knew it, and that is more than some naked sinners seem to know today. Would we could see ourselves as God sees us.

But oh the love of God. Oh the loving provision of God for the doomed sinner. Some say there is no Gospel in Genesis. Why it is full of Gospel, full of the love of God, full of the mercy of God, full of the shed blood of God. Atonement is now shown for the first time in God's own provision for His fallen creatures. Blood flows for the first time and stains this earth, and it is shed by an innocent victim to provide a covering for a guilty creature. This blood is shed by God, the robe supplied by God and is therefore satisfactory to God and effectually hides the sinner's shame. Here we are first taught that "without shedding of blood there is no remission."

This is next shown in the acceptance of Abel's offering which was again blood, a slain victim; and the rejection of Cain's, which was the production of his own effort.

Heb. 12:24.

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Both men professed to worship God, the one, Abel, worshipped God, God's way; the other, Cain, wor-

shipped God, his own way by offering the fruit of the sin cursed earth and the work of his sin stained hands. Here at once begins the division of the race, and their seed continues running side by side until the present time, and will so continue to run until time is no more.

The fruit of sin is next seen in the anger of Cain and murder of Abel. The wicked hate without a cause. Cain had the same chance of being accepted of God as Abel had. The sin offering was at his feet, had he chosen to use it. So the lost man could be accepted as well as the saved man, for the same sin offering, the Lamb of God, is for the taking. So spiritually we see Cain represents the natural or unregenerate man, wilful, arrogant, presumptuous, rebellious, self willed man; and Abel, represents the spiritual, or second born man, humble, teachable, responsive, obedient. The man of deeds, versus the man of faith.

In the death of Abel Satan again tries to defeat God's plan for the redemption of the race through a chosen, select, obedient, righteous seed. But again God overrules and sends Seth, an obedient son, to continue that seed, and from Seth springs the "Sons of God," or His obedient ones, while Cain, a marked man now, resenting the judgment of God upon him again disobeys in the building of a city, and he perpetuates the race of the "Sons of Satan," unbelievers, disobedient ones, called by Christ Himself later on—children of the devil.

John 8:44.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

These distinct lines can be readily traced throughout Scripture. I will merely indicate by a few names children of Satan;—

Cain, Lamech, Esau, Ishmael, Achan, Rehoboam,

Manassah, Prophets of Baal, Hananiah, Tares, Leaven, Bad fish, Scribes and Pharisees, Hypocrites, Foolish Virgins, Unfaithful Servants, Professors or nominal Christians, having a form of worship but denying the power thereof; while the Sons of God run thus;—

Abel, Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Joseph, Moses, David, Elijah, Hezekiah, Isaiah, Wheat, Meal, Good fish, Faithful Servants, and obedient or believing Christians.

Contrasts of Genesis.

Work of Satan	Work of God.
The fallen man,—Adam.	The seed of the woman,—Christ.
The false worshipper,—Cain.	The true worshipper,—Abel.
Civilization without God,—Cities.	The pilgrims and strangers,—Tent dwelling.
The rebel world,—Flood.	The House of Noah,—Ark,
The barbarism of Noah's Son, —Ham.	The piety of Noah's Sons,—Shem, Japheth.
Defiance of God,—Babel.	Obedience to God—Abram.
Pharaoh	Abraham
Hagar	Sarah
Uncircumcised	Circumcised
Lot	Abraham
Sodom	Hebron
Egypt	Canaan
Ishmael	Isaac
Esau	Jacob
The Brethren	Joseph

Again we see God's orderly plan of progress in development both in creation and in the spiritual life. The very same ground plan of the six days' work capped by the Top Stone of the Seventh, or Rest Day, (Seven in the Scripture always indicates a completed or perfect thing, a finished thing). We see this in the successive stages of the work of regeneration and the spiritual progress as shown in the seven prominent figures of the book. First, let us look at this development, and second at the gradual unfolding of it in type,

the Fulfillment is The Lord Jesus Christ, whom these dimly foreshadowed.

Development.—The first thing to notice in God's line is that **all had faith.** For without faith it is impossible to please God. This faith may have varied in degree and strength, but no man can approach God save by faith in God's plan.

Adam had it dimly, he accepted God's sentence of punishment humbly. He accepted God's provision of covering gratefully. He accepted God's order of worship obediently.

Adam represents Human Nature, that original nature in us, most truly called original sin, which first questions God's commands, then doubts God's wisdom and love, and ends by not only disobeying God but listening to and obeying God's enemy,—Satan. For man always follows some god greater than himself, every man is controlled by a higher power, good or bad, God or Satan. There is no such thing as self-made man in the world. The man who rejects God's control is instantly under Satan's. So we see Adam as the original sin in us, **needing** covering, forgiveness, discipline, labour, and God's guidance.

In the birth of Cain and Abel to this first pair we see the two natures which now struggle in us for the preeminence. Notice how marvellously careful the Holy Spirit is to be accurate in His statements of truth in this Word of God. He writes originally that Adam was made in the image of God,—before his fall,—but when Cain is born of Adam He distinctly states that that image was marred, lost, spoiled, for He says Adam begat a son in his **own image,**—a very different thing.

And also notice the accuracy of the order. Cain, or the natural man, is born first. So Paul tells us,—

1 Cor. 15:46, 47.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

Afterwards comes Abel, the spiritual, or twice born man. And as in our experience, the natural man is the strong, self willed, self opinionated, arrogant man, what his name implies, Cain (acquisition). The natural man will get and keep for self everything he can, and resents God's interference or correction.

But Abel, meaning (that which ascends) is the man who reaches up to God, lives in the heavenly places, holds earth's things lightly, listens to God, believes God and obeys God. He is the second born man, and represents the **new** nature in Christ Jesus, which bears all things, suffers all things, endures all things, and often has to even die for his faith. The Abels of the earth are never much of a success here, their lives are considered weak and feeble, the world despises them, calls them visionary, impractical, and hustles them, out of the way, hating them without a cause.

The Cains are busy over earth's things everywhere. Read the account of their doings in every newspaper. City building, cultivating for their own comfort and wealth everything productable in the earth. They delight in other words in the work or product of their own hands, and this is what they offer to God as worship,—their own efforts. They are the big men, the strong, self reliant men, the men of affairs. They invent for their own pleasure and profit. It is Cain's descendants we read who work in brass, who make musical instruments, who write poetry, who multiply wives of beautiful face. The names of their women all show this:

Adah,—means pleasure or adornment.

Zillah,—means to hide, to secrete, enjoy surreptitiously.

The seventh from Adam. Lamech, completion of evil—means conqueror or wild man.

Lamech is the first polygamist.

The antediluvian civilization may have been as splendid as Greece or Rome, probably was, but it was without the blessing of God, and built up in defiance of God, and has been the curse of the race ever since. Today we see it heading up toward final ruin in Man's Day, the age through which we are passing,—War, lust, pillage, wealth, murder, divorce, polygamy, defiance of law, order and God, all started by way of Cain in Genesis, and you will read of its results in the 6th chapter, 5-7.

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air, for it repenteth me that I have made them.

And 7th chapter 4, 23.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

When the flood came and washed it all away.

Now couple with this Christ's own words in Matt. 24:21, 22 of our own age.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matt. 24:35-42.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

And you will see what lies before our so-called civilization.

Cain's day ended in the judgment of the flood. Only Noah, a child of God, was saved out of it, and that by a God-provided Ark, type of Christ, the only place of safety in this doomed world. And Man's Day is as truly doomed as Cain's, although not many more believe it today than believed it in Noah's time; for in spite of all his sturdy pounding, for a hundred years, which was really the Gospel preaching of that time, they ignored it until the flood came, and then it was too late. The Ark has been provided, the warning has been pounded into our ears all the days of our lives. Are we shut in by God and to God and safe from the coming storm?

We have run ahead a little of our plan. Abel having been put out of the world by the first born, God again thwarts Satan's work by sending Seth ("appointed") to continue this spiritual seed for Him, which, mark you, was preserved in order to bring in in due time The Redeemer, the seed of the woman promised to the race, and appointed of God to fulfill His purposes. Satan had no power now to prevent the continuance of this line or seed, but all down the ages he has fought against it, buffeted it, hated it, harassed it, and will until he is forever put out of the world and his power destroyed. But mark you, while he may buffet us who

are the children of God and heirs of the promise, he cannot destroy us. We are preserved unto the Heavenly Kingdom, and no man or devil can pluck us out of the Father's hand.

The line of Seth not having inheritance or possessions in this world, have very little space in the annals of the world's doings. Their achievements will only be revealed in the Heavenly Kingdom when the books are opened and the rewards assigned. The question for us is,—Is my name written there?—

This reminds me of an imposing shaft erected to a public man by his wife on which all of his political and worldly achievements were written; in fact, one wag on reading the inscription, said: "Apparently he had done everything except discover America."

Some time after it had been placed the wife was heard to remark to a friend who was reading the long list of notable deeds, "I suppose I ought to have put on a verse of Scripture, but I forgot all about it."

A few words sketch the continuance of Seth's line until we reach Enoch, noticed as the seventh from Adam. Seven again arrests our attention. Why does the Holy Spirit mention this number? We have learned that seven is the number of completeness, or perfection. The time of rest and satisfaction, and so we are not surprised to read that Enoch pleased God, walked with God, talked with God, was a type of the perfect Man who satisfied God's heart, in whom God could rest, and that he in type as Perfect Man did not have to pass through death, but was translated,—was not (on earth) for God took him (to heaven). Enoch therefore represents those of God's children who will never taste death, but will be caught away from the judgments to fall in the great tribulation.

1 Thess. 4:16, 17.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

Enoch was caught up out of a wicked world. Elijah was caught up out of a wicked nation. So the Bride of Christ will one day be caught up out of the present evil world.

So marvellously has the Holy Spirit wrapped deep significant spiritual truths for our instruction and delight in the statement of mere facts in this wonderful book of Genesis.

QUESTIONS ON LESSON III.

ADAM OR HUMAN NATURE.

1. Name work of the Sixth Day.
2. What does Genesis teach regarding Evolution?
3. In what does Man differ from the Animal?
4. Why is Man, male and female?
5. How was Eve formed?
6. What typical teaching have we from this?
7. Give Scripture proof.
8. Name three distinct births in the Scripture.
9. State work of the Seventh Day and its spiritual significance.
10. State the origin of Sin according to Genesis.
11. What was the First Temptation?
12. What was the result?
13. What was the remedy?
14. Has this remedy ever changed?
15. What started the two lines of the race?
16. Name some contrasts in Genesis.
17. How is the need of a Second birth revealed in Genesis?
18. Who escaped the judgment of God?
19. Will this be repeated?

LESSON IV.

NOAH, or REGENERATION.

Genesis 6 to 12.

NOAH, OR REGENERATION.

The next important figure given us is that of Noah, the eighth from Adam. Why eight? Well eight is one more than seven, something better than completion or perfection. It signifies a new creation of God's, a new thing,—really the resurrection number. Christ rose on the eighth day, giving us a new hope, a new day of worship.

Noah prefigures resurrection. He passed as we have already noted through the water of death, saved only by God's provision, and came out to start a new race on a cleansed earth, thus typifying the resurrection life of the believer, expressed by Paul in the words,—buried with Him in baptism, raised from the dead to walk in newness of life.

Rom. 6:3, 4.

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

4 Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Noah, or Regeneration, also clearly typifies the preservation of the Jewish Nation through the judgment of the tribulation. Many will then be saved through faith in the Ark of God's providing, and be carried triumphantly through the waters of affliction to repeople the cleansed earth with a righteous seed for God.

It is impossible to think or speak of Noah without his Ark. The two are inseparable, as indeed they should be, for without the Ark there would be no Noah, and without a Noah there would be no need for an Ark. I wish with every toy reproduction of this familiar figure there could go the explanation of the true meaning. So familiar have we become with the plaything we seldom think of the Holy thing it really was.

Notice first,—It was in the mind of God before ever there was any need for it. Before the flood came God provided shelter in the time of storm for His child. So like our loving Father, and just what He has ever done. Before sin entered in He had planned to meet and defeat it. He had provided the Ark of His own Pattern.

Acts. 15:18.
18 Known unto God are all his works from the beginning of the world.

1 Peter 1:20.
20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

Rev. 13:8.
8 And all that dwell upon the earth shall worship him (the beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Before they call I will answer.

I have read somewhere of the prompt action of a signalman in a watch tower which while it could not avert an impending calamity, prepared for it and saved the lives of many which would otherwise have been lost. It was something like this.

A man in a signal tower received word that a train load of cars had separated from their engine and were running down the track where they would inevitably crash into the oncoming fast train unless something could be done to avert catastrophe.

When this word was received the fast train had already passed the signal tower and was tearing on to its fate.

There was no way of reaching it in time to stop it; no way of catching the runaway train of cars. But the signalman, with marvelous fore-thought, telegraphed to the town just beyond where he calculated the two trains would collide and ordered nurses, doctors, ambulances, etc. to hasten to the scene of the impending accident, which they did; so that before the accident

occurred the remedy for all who would need it was at hand.

So our God foreseeing that Satan would wreck the human race had prepared beforehand the remedy in order all who would might be saved and made whole.

Now we see the Ark marking the division of the race. There were no middle men in Noah's day, some in the waters of death, some in safety inside the ark, and some straddling the roof, neithr lost nor saved. Men were either lost **outside** the Ark, or saved **inside** it. And just so today, our attitude towards the Ark of God Christ Jesus, determines life or death for us.

Called to enter by God's voice, and here we see the Gospel call,—"Turn ye, turn ye, for why will ye die?" —inside Noah and his family were secure. And notice how God waited and waited and waited, so patiently and pleadingly for more to be saved. I Peter 3:18-20. Oh the long suffering and patience of our God, not willing that **any** should perish but that **all** might come to everlasting life. He delighteth in mercy. Judgment is His strange (heartbreaking) work.

Is. 28:21.

21 For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

Mic. 7:18.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy.

Judgment.

100 years Noah preached the gospel by his obedient pounding, to an unbelieving world. So God called, and only Noah answered the call, then God shut him in, in safety, and the storm broke.

In the Ark there was light only from above, the window was at the top. So Noah must look up to

God for all his light. The storm might rage, the floods drown, he looked up into his Father's face, rode the waves of death calmly and safely, his trust was in The Lord. He who put him in, could keep him in, and bring him to his destination in safety.

2 Tim. 1:12.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

And this Ark, Christ Jesus is divinely provided for the Noahs of the world, the righteous seed.

Eph. 1:3, 4, 7.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

And see the fullness of the type. The Ark was God planned, but made of earth's materials. So Christ, our Ark, came from God, but took our human nature (body), made of earth materials. The Ark was made of Gopher Wood, a tree **cut down.** So His life was cut down on the tree of wood. But more was necessary to make the Ark water tight,—secure,—so we are told it was pitched within and without with pitch (resin). Now resin was the sap or life of the tree, and the word used is "copher," the very word translated other places in the Scriptures as **atonement.** We have therefore the distinct teaching of God's Word that it was the atoning blood, not the merely human frame-work of Christ's life, perfect as that was, but it was the atoning blood which made the Ark complete and secure. Many today never see this, and prate about Christ as Leader, Teacher, Perfect Man, etc. None of that can save

them. Not until they see the shed blood, shed for their sins, can they be saved from the waters of death around about them.

1 Peter 3:18-22.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
19 By which also he went and preached unto the spirits in prison;
20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water.
21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Heb. 9:22.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Exod. 12:13.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you.

Then it is very interesting and instructive to notice the continuance of the type. Even in the Ark we see the old nature and the new. I must speak of the raven and the dove in passing, two types of bird, the clean and the unclean. The unclean bird, the raven, comes forth first, and is quite content to leave its home in the Ark and wander over the desolated earth. So the mere professor, or worldly church-member willingly leaves Christ for worldly pursuits even when told that their end is death and destruction. While the dove returns to its nest in the Ark, finding nothing in the world in which she can rest, or upon which she can feed. Not until the waters have gone down and the new earth been reclothed in fresh verdure can she re-

main satisfied. The dove is always a type of the Holy Spirit who never will rest until the earth is the Lord's and the fullness thereof. Where as professors do we stand, typified by the raven, satisfied with the offal of the world, or with the dove, who can find no rest outside of Christ?

The Ark **rests** on Mt. Ararat, which is said to mean Holy Ground, high above the floods of earth. When God calls Noah out of the Ark he steps upon a new earth, a cleansed earth; he has in other words passed through the waters of death now, and is brought out again in newness of life on resurrection ground. Christ both died and rose again that He might become the Lord both of the dead and the living.

Rom. 14:9.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

After coming to Christ, our ark, we then enter into a wholly new life and produce fresh fruits unto holiness.

We have time only to touch upon one more beautiful type in the picture of Noah, this Man of Resurrection power. To him is shown the **bow** in the clouds.

Token of God's unfailing promise. No more flood for Noah. A sign is now given between God and His child, and a sign made from the very storm through which Noah passed. Can we not see here the fulfillment of God's promises to His child passing through the dark waters of affliction, the storms of doubt, the floods of anguish?

Heb. 12:11.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Rom. 5:3-5.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience hope:

5 And hope maketh not ashamed; because the love of God is

shed abroad in our hearts by the Holy Ghost which is given unto us.

We have a sign from God Himself that the sufferings of this present time are not worthy to be compared with the glory which **shall** be revealed in us, and we may well add, **to us.**

Rom. 8:18.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Noah's first act after his occupation of the high ground (Mt. Ararat, meaning holy ground) on which his Ark rested, is an act of worship. Is not this the true order,—Saved by Christ, we pass from death unto life and occupy now a much higher plane than ever before. Newness of life in Christ Jesus means all things made new and our first act is one of worship, adoration and praise. So Noah builds an altar and sacrifices, again blood is shed in substitution, as the **only** means of approach between sinful man and a Holy God.

Fruitfulness is now commanded.

A cleansed earth means a fresh harvest.

A cleansed life means a new walk.

A cleansed soul means a spiritual fruitfulness.

But Noah sins even in this new world, the old man is not dead in him,—the old Adam, human nature, lust of the flesh again rears his head and trips him badly. No wonder we Christians are warned,—"Whether ye eat or drink, or whatsoever ye do, do **all** to the glory of God." Every gift of God is good if it be received with thanksgiving. Men eat and drink to the devil, and also to God, but ye cannot drink of the cup of the devil and of the cup of the Lord. 1 Cor. 10: 21.

Ye cannot serve God and Mammon, you can serve one or the other, but never both.

But Noah repented and turned to God and taught his children the difference between right and wrong, and we never hear of his falling into that sin again. "If any man sin, we have an advocate, even Jesus Christ the righteous." "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The attitude of the three sons of Noah towards sin determined their future. Ham laughed at sin and mocked at it, exposing it to others, and was consequently cursed for this attitude. Shem and Japheth deplored it and tried to hide it, covering it with a robe of charity, and for this attitude towards it each received a blessing.

Notice how history has confirmed Noah's prophecies, regarding his sons.

Ham,—meaning "black, sin burnt one," is the one in whom the light was darkened. A servant of servants was he to be, and from him has descended an inferior race. His world empires have always been opposed to God.

Shem,—meaning "renown," is the father of the Semitic race, broadly speaking, the Jews. Jehovah has always been their God, and they will one day rule the world. Through them came Christ.

Japheth,—meaning the "extender," has produced the arts and sciences in the other governments of the Gentile Nations. His descendants have spread out over the whole world and been blessed only through Shem's line, God–Jehovah, in Christ. Not all good is Japheth's line, for it rolls up into Babel, and Babel is the direct opponent and opposer of God.

We see the next failure on the part of the human race to rule itself even under fresh conditions. Defying God and fearing another flood in spite of God's solemn promise, sealed by His bow in the sky, they plan to defeat Him and start a building whose tower shall reach to Heaven. This you will notice is a man-

made effort to span the gulf between man and Heaven, and is built by human hands, of earthly materials, and never accomplishes its plan.

God's ladder always reaches down from Heaven to man, i. e. (Jacob's ladder, Christ comes down) and is made of Heaven's materials, and always endures, no matter what strain may be put upon it. Christ is able to bear any number into the Father's presence. "I am the way, the truth and the life. No man cometh unto the Father but by Me."

Babel is rearing its rebellious head again in all the man-made efforts of the day to make this world a safe place for democracy or any other human idea of government with Christ left out. In God's good time the tower of man's rearing will smash again, and God will scatter this accumulated pile of earthly wisdom to the four winds of Heaven as He did the other, and set His righteous King upon His Throne in Zion.

While we are to work and even war for righteousness in government, yet we must remember no permanent peace can come to this world through human effort, only when the Prince of Peace returns to reign in justice and righteousness will the government be established.

In our religious system we see what Babel has brought upon the Christian world. Rome tried to build a human tower of religion by which alone man could escape the wrath of God, and God smote it with the confusion of tongues of Protestantism, and Christianity has been scattered all over the world ever since.

In the last days we are told Babylon will be rebuilt. Rome will again arise, men will and are even now defying God and His prophecy of the judgments which are to try the world; by systems of self-improvement; systems of civic improvements, systems of socialism, and social service, systems of religious, falsely so-called, Christian Science, Unitarianism, New Theology, Universalism, Russellism, etc. all man made sys-

tems, **rejecting the atoning blood of Christ** as the **only** foundation upon which a sinner can build either life or character, and their name is legion, and all are trying to **evade** the sentence of God upon a sinful race. Babylon, whether representing the world systems of trade, commerce, politics, or the religious systems of Rome and others will be smashed to the dust of the earth one day, and all flesh shall wail because of her.

Rev. 18:2, 4, 5, 10.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

QUESTIONS ON LESSON IV.

NOAH, OR REGENERATION.

1. Are numerals significant in The Bible?
2. What does the number Seven signify?
3. What the number Eight?
4. Why does Genesis tell us Noah was the Eighth generation from Adam?
5. What was his experience?
6. Was his preaching popular?
7. How long did it last?
8. What saved him?
9. Had God a remedy for Sin before Sin entered the world?
10. Give illustration.
11. Why were the wicked lost?
12. What made the Ark a place of safety?
13. What word is used signifying "Atonement"?
14. Is salvation without **blood** ever taught in the Scripture?
15. State difference spiritually between Raven and Dove.
16. What did the Bow signify spiritually?
17. What was the first act of the saved man?
18. Was Noah sinless because saved?

19. Give his sons' attitude towards his sin and the result in their posterity.

20. Have these prophecies been fulfilled?

21. What act proved the new world to be as rebellious as the old?

22. Has human nature changed?

23. What Babels have we today?

24. What judgment has been pronounced upon them?

LESSON V.

ABRAM, or THE SPIRIT OF FAITH.

Genesis 12 to 24.

ABRAM, OR THE SPIRIT OF FAITH.

In spiritual development Abram corresponds to the latter part of the Third Day's Work. On the Third Day the earth brought forth fruits. So Abram typically shows us the fruits of repentance and regeneration in his life of faith. Vegetation was the result of the action of light upon the solid earth, so in Abram we see the result of the shining of the light of Jehovah on the newly enlightened soul. A soil prepared by the grace of God brings forth fruits for God's glory, and the child of God walks the earth by faith. Faith is **always** the first sign of life in an enlightened soul. Just plain, simple faith in the Word of God.

And we have already seen in the former characters, —Adam represents fallen human nature, man chaotic, in darkness, lost.

Cain and Abel, the struggle of the two natures after the light of the knowledge of God dawns, a separation between the light and the dark, as in the Second Day's Work, the heavens above, the waters still rolling in unrest, unrestraint, beneath.

Then Noah, riding through the waters of death, reaches the solid earth and has a new birth so to speak, a new, cleansed life, a new command, a new fruitfulness, in fact everything for the **regenerated** child of God is made new and **solid.** Firm ground is now underneath his feet. He knows Whom he has believed. "On Christ the Solid Rock I stand, all other ground is sinking sand." This only the one who has passed through the waters of death (which baptism signifies) and has been born again into newness of life in and through Christ Jesus, **can** say,

Rom. 6:4.
4 Therefore we are buried with him by baptism into death;

that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Col. 2:12.

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

So we see Noah represents the Third Day's Work, or the bringing of the solid ground from out the waters of death.

In Abram we see the result of that new life, and we find the next stage in the development of the spiritual life,—Faithfulness, or The Walk of Faith.

Now let us trace some of the steps by which this faith is developed. From a tiny spark it is brought by God to a consuming fire. From a man's turning his back on kith and kin in answer to a call of God's, we see it grow into a man's being willing to give his very heart's best, his only begotten son, as an offering when called upon by God to do so. A marvellous advance in Christian life.

So we trace seven upward steps in Abraham's life, with four backslidings, for Abraham grew in grace and in the knowledge of God, and his faith only grew in proportion to his obedience. We will see more of this further.

We will also trace the four great surrenders of Abraham's life, for each led him further along in his life of faith. Faith can only grow as we are yielded or surrendered to the will of God.

We saw that after Abel's death God raised up Seth, his brother, to bring forth a righteous seed for Him, in other words to continue the line of the race which would receive God's Word, obey His instructions, and thereby teach others the knowledge and worship of God. Seth's line is then in contrast to Cain's line; the line of disobedient or self-willed men, who while they profess to worship God do it according to their will

and not according to God's commands. Cain's descendants are still with us.

The first thing we notice about Abram then is that he is a descendant of Shem's, or the line of the Sons of God.

He was already in the line of promise. God had His select seed from whom in due time was to spring the true life-giving Seed, Jesus Christ, Son of David, Son of Isaac, Son of Abram, Son of Seth, Son of Adam. Satan, you will see, tries again and again to destroy this righteous seed, but is always thwarted, the most he is permitted to do is to run a counter-seed or brambles, tares, poison vines alongside the figs, wheat, and healing leaves, with which he tries to hinder or to spoil the good.

First Upward Step or Manifestation of God.

The First Call of God to Abram.

Gen. 11:31.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife: and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

Gen. 12:5.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Abraham has been called the Columbus of Faith.

The first call of God to Abram is to give up idolatry and worship only Him, to leave his father's land, and trusting solely in God, journey forth to a far better, a far richer land than the one in which he was already living.

Here we see the real beginning of any true Christian life. We are called to turn from idols to serve the living God. All have lived in the land of sin, following their own devices, idols of their own making,

and God is ever calling His child, the heir of promise, to leave all and follow only Him. Also He has ever promised, if we will but obey, a far better, a far richer land than the one with which we have hitherto been satisfied.

Matt. 19:29.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Every child of God therefore as Abram, is called to lead a Pilgrim life and nightly pitch his tent, a day's march nearer home. Here have we no continuing city, but we seek one to come.

Seven upward steps with four backslidings. Four great surrenders.

First Backsliding.—Haran.

The weakness of Abram's faith is seen in his loitering. He makes a start for Canaan, but his father, Terah, whose name means "delay" holds him back, and he only reaches Haran, a nearby town, where he lingers until Terah is removed by death.

We all see ourselves here. Some faith and a real start as Christians, but some one dear to us holding us back, not willing to go the whole way that God commands, and so no progress until God removes, sometimes by death, the one who was holding us.

It is very suggestive to see Abram's progress now in the very names of the places at which he halts. Shechem means "shoulder." Moreh means "instructor," and so we learn that the shoulder is that which bears the burden; God's shoulder promised as our support through all our **pilgrim journey,** and He too becomes our Instructor.

Second. Upward Step or Manifestation of God.

Now that he is in the path of obedience God speaks again to him, and we see the **Second Call of God.** Here

it is an advance, for it is a call to worship. No man can worship who has not first believed. First Faith, then worship. So we see Abram building an altar at Bethel (House of God) and pitching his tent in view of Hai (ruins). A judged world on one side of the pilgrim man, and the house or dwelling place of God on the other. Always we move forward in this order.

Second Backsliding. Egypt.

But now we come to the second test of faith and find the second backsliding on Abram's part. He is confronted with famine, and at the first sign of trouble Abram does as many a child of God has done since, throws aside every vestige of faith in the unseen and hurries to strike a bargain with the seen world, trusting in princes of the earth rather than in the sovereignty of God.

Egypt is now mentioned for the **first time,** and Egypt throughout the entire Scripture stands as a symbol of The World. The world that now is with all of its culture,—spelt Kultur in Germany,—All of its dazzle, its knowledge, its schemes, its pleasures, its religions, its promises of plenty when God's children seem forsaken. Egypt means "to trouble," and Egypt has never brought anything but trouble to every child of God that has ever gone down into it for help.

Notice how careful the Holy Spirit is to say,—going **down** to Egypt, and **up** to Bethel. Down Abram certainly went, and one misstep soon led to another, until he very nearly lost his best gift of God, his Sarai. Notice his half lie, which in God's sight is as a whole one, spoken with intent to deceive. Sarai was his half sister,—

Gen. 20:12.

12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

But she was also his wife, and with all their what we presume to call barbarous customs in those old days,

they still did not presume to marry another man's wife while her husband was living. Even David saw to it that Bathsheba's husband was slain before he married her. We have progressed so far in this 20th century that a man or a woman either may have several wives or husbands lying round loose, and remarry as often as he can hatch up a case for the divorce courts. Yet we talk about evolution. It is not evolution, but devilution.

Now I want you to notice that Abram got what he went for in Egypt, but he was not happy.

Ps. 106:15.

15 And he gave them their request; but sent leanness into their soul.

He had food, raiment, wealth, but he had lost Sarai, his princess, his gift of God, and he had lost the presence and guidance of God, and he had grown accustomed to that guidance and companionship and he was not happy without it. So the child of faith can never go back and be happy in the world. Having once tasted the real grace of God, earth's pleasures lose their power to please, and a Christian man leading a worldly life is of all creatures most miserable. We will see more of this in Lot's case later.

God now undertakes to get His child back in the place of obedience, and notice here for every mis-step the child of God stays out of communion until he goes back to the place where he forsook God. The time spent by the children of Israel in Egypt is reckoned lost time. Back to Bethel, the place of famine Abram had to go, and he had learned his lesson.

Ps. 84:10.

10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the House of my God, than to dwell in the tents of wickedness.

In Egypt Abram had no altar, no vision, no worship. He made a big mistake and he suffered keenly for it. But God never forsakes us even when we forsake Him,

and even if He must chastise it is in love and not in anger all His chastisements do come. But if we come back to Bethel, the house of God, the family altar for God, the communion with God, again we will be blessed and become a blessing.

Our attention is now directed to Lot, Abram's nephew, one whose whole life was influenced by another. Lot was not a Canaanite, or rebellious man, he was a feeble follower of Jehovah's. He was rather a follower of a follower of Jehovah's, a hanger-on, a "me too," man. One who did fairly well while in direct contact with a stronger will, but who had no personal experience with God and took his religion second hand. A miserable type of millions of Christians so-called today. When a choice of **anything** has to be made between God's things or theirs they are always out for themselves. Lot straddles in his religion, he wants the things of Egypt here, and the things of Heaven there, and like the dog with the bone in his mouth and the reflection in the water, in his effort to secure both is in danger of losing both. Too many of us are like the boy in the Sunday School class who when asked after being told the story of Dives and Lazarus which he would rather be, instantly replied "Dives here and Lazarus in heaven."

There were seven steps in his decline, the complete or perfect picture of a miserable, selfish, whining old 'fraid cat whom we would have supposed had lost his own soul as well as everything else he had, had it not been for Peter's statement,—that the tiny spark of faith still left flickering under his old skin saved him.

2 Peter 2:7, 8.

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds;)

Lot is the type of the worldly Christian, saved as by

fire, by the skin of his teeth, without honor in this world or sheaves in the world to come. It is worth our while to notice these seven steps of decline:

1. He beheld,—Lust of the eyes.
2. He chose,—For self.
3. Pitched his tent towards Sodom,—Avarice.
4. Dwelt in,—Lust of the flesh.
5. Sat in the gate,—Loafing place for the cheap politicians. Pride of Life.
6. Lingered,—Joined to his idols.
7. Loath to leave,—Where your treasure is, there will your heart be also.

In this we see Satan's strategy, not all at once does he plunge a man in sin. It is little by little that we grow in grace, and it is little by little that we slide into sin. The lesson for us is to set our faces like flint against the world and the things of the world, and towards our heavenly home, sending our treasures on ahead that our heart may the more easily follow. Remember this, God never tempted Lot. Sodom tempted Lot. Lot got into Sodom, and then Sodom got into Lot. If we go into Satan's territory we have every right to expect Satan to get into us.

An old darkey had the right idea who, when he was approaching a neighbor's chicken-coop, exclaimed: "Lord, look out fo' yo' own property now!"

A boat in the water is a very different thing from water getting into the boat.

A Christian must live in the world but if the world gets into the Christian there is always a tragedy.

The Third Upward Step.

The Third manifestation of God to Abram is in regard to the rescue of Lot out of the doomed city. When Abram stuck to God and unselfishly allowed Lot to make first and best choice of the land, God richly blessed Abram by giving him Lot's life as a reward.

In passing it may be just as well to notice that it was the riches of the men that got them into trouble.

There was envy, jealousy and dissension, the desire of each group of followers to get the best; just the same business quarrels, back-bitings and jealousies which exist today. Every fellow trying to get the better of the other. We see here the example of Abram the child of faith. He can safely leave his business and his rights in his Father's hand, allowing the other fellow to get the best. God has better things than mere riches for His child. Do the generous thing and trust Him.

This **third** vision of God after the separation of Lot and Abram was given to reassure him of Jehovah's care and final fulfillment of His original promise. Lot had "lifted up **his** eyes and beheld all the plain of Jordan," and that was all **he** got, except the added brimstone. Now God says to Abraham, "Lift up now **thine** eyes and look from the place where thou art, northward and southward and eastward and westward, for **all** the land which thou seest to thee will I give it, and to thy seed forever." And I want you to notice in passing that that promise has never yet been fully fulfilled. Abraham's seed have never had **full** possession of the land and never will until Abraham's greater Son comes to lead His people into their own land and protect them there in it.

Jer. 24:6, 7.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Zech. 14:9.

9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

Right here comes in a little bit of interesting history. Abraham is informed of a little skirmish which took place between a number of minor kings, four against five, and the Kings of Sodom and Gomorrah

were taken captive, incidentally involving that scallywag Lot whom old Uncle Abraham felt responsible for. This leads Abraham to develop into something of a general and under God's guidance he recaptures Lot and his goods, and incidentally the kings that went along with them.

Now this story would not be of very particular interest perhaps had our friends, the Higher Critics, not used it as a proof of the fact that the Bible was made up of fictitious stories, and especially picked upon this little story of these kings as being absolutely imaginary. They said these kings never existed and many poor fools believed them and rejected the plain word of God. Today the pick and the shovel have unearthed ancient history for us, and cylinders have been found bearing the names in hieroglyphics of some of these very kings, Arioch, the fourth king mentioned is stamped upon tablets unearthed at the very spot where these events are recorded as taking place. Believe God, history and science are only in the making. Some day they will find out how little they now know.

Next a covenant is ratified according to the old eastern custom, Abraham first feasting and then covenanting with his guests. We notice Abraham received his heavenly visitors at his tent door, the place of his communion with God, for he was en route to Canaan on the path of duty, tenting, ready to flit at any moment: while Lot, his contrast as a worldly Christian, was found by his angel visitors, (and they were merely messengers, not the Lord Himself,) sitting at Sodom's Gate, a fixture there quite content to sit with sinners in the seat of the scornful. Sodom's Gate was no doubt the loafing place of all the old reprobates of the town.

In Abraham's case God entered into a marvellous relationship with him, revealing to him His secret plans and allowing Abraham to become the means under God of saving Lot. God only tells His secrets to His friends. God now reveals to Abraham the doom of

Sodom and Gomorrah, and the child of God becomes the intercessor. How true this is Christ tells us when He says of His followers, "Ye are the salt of the earth." "Ye are the light of the world." This old world is only spared because of the few righteous in it.

Abraham grew tired pleading and so lost his chance of saving all. God did not give up first, please notice. In Lot's way again see the worldly man, whom even angels can hardly pry loose from his possessions. In order to get Lot saved at all his goods must go, his wife must go, and those who do accompany him are so steeped in the sin of Sodom that they bring down his gray hairs in disgrace to the grave, and perpetuate his name in the evil lines of Moab and Ammon, people who have remained enemies of God to this day. I tell you when we wander away from our high calling we little know what lines of evil we may be going to leave behind us.

There are certainly five things we can learn from Lot's awful history and the destruction of Sodom and Gomorrah:

First.—That God is not too good to punish.

II Peter 2:6.
6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

Jude 7.
7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Second.—This is a warning for us and a picture of our own day.

Luke 17:28-32.
28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

II Peter 3:3-10.

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.

Third.—Lot was saved by fire. So it will be with many Christians.

1 Cor. 3:12-16.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Fourth.—Our only duty now is to **warn,** and try to bring them out of the present evil world.

Imagine any one on board the Titanic who had previous knowledge of the certainty of that doomed vessel's fate spending their time trying to patch up little holes in the partitions, or to repaint the frescoes and woodwork; or to urge the passengers to have a good time and enjoy themselves and improve their personal habits and not worry about the coming tragedy. What a fool that person would be. The only sane thing for him to do would be to warn men of their impending doom; to point them to their only means of escape; to urge them to get into the lifeboats while there was time.

And yet many today, closing their eyes to the fact that God has judged this world and pronounced its final doom, spend their time trying to patch up its rents by philanthropy and social service, and cry to us to make the world better and pleasanter, in place of telling the truth about it and urging, with all the power of their words and lives, those around them to flee to Christ the Lifeboat of God's providing, while there is time.

Fifth.—Looking back may cost us our lives.

Luke 17:32.
32 Remember Lot's wife.

So much for the man who chose to sit at Sodom's gate when he might have dwelt in the secret place of the Most High.

We cannot pass by Melchizedek, King of Salem, meaning King of Peace. That strange character called by God's Millennial name, Priest of the Most High, type of Christ. As both Priest and King, he comes to comfort, refresh and reward God's servant; without beginning or ending, (so far as the record goes), which is a type also of Christ; he brings the bread and wine

for Abraham's refreshment and strengthening, enriching him with gifts of God since he has refused the world's rewards.

Tithing is here mentioned also for the first time. It is not Jewish or legal, but universal.

So Christ a High Priest forever after the order of Melchizedek, will, when He comes to rule and reign in righteousness, bring gifts unto men, and we can well afford to refuse the world's rewards now, seeing we have a High Priest Who will bring us rich gifts, when He comes to reward His servants.

Fourth Upward Step. Abraham now moves forward much more rapidly in the life of faith, and we find the **Fourth** manifestation of God to him. The promise of the seed is added to that of the land. A son was to be given, in whom all nations of the world were to be blessed, and Abraham's name is changed from Abram (high father) to Abraham, by the adding of the letter H. Jehovah's letter (Father of a Multitude). Sarai's name is also changed from Sarai,—(**my** princess,) to Sarah,—(**the** princess,) because when God speaks it is done, and when the promise of Isaac was given God saw already fulfilled all that He purposed for Israel and the human race in that promised seed.

We now come to the strange history of Hagar and Ishmael.

For 24 years Abraham saw no indication of the fulfillment of this promise, and so impatience and loss of faith leads to a third terrible backsliding, the result of which we have with us to this day.

Third Backsliding.—Hagar and Ishmael.

Sarah also had become impatient, and in her impatience undertook to take matters **out** of God's hands and into her own, so like a woman, and a pretty mess she made of it, as any one does who undertakes to run ahead of God. What she proposed was according to the **custom** of the country, but not according to the will of God.

Gen. 2:24.
24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

God never authorized polygamy. He forgave it, but always allowed it to bring about its own punishment. In the taking of Hagar by Abraham we see "the energy of the flesh."

Gal. 4:23, 24.
23 But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise.
24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bonage, which is Agar.

You see we have our authority for all this typical teaching of these old facts in the epistles where the mysteries are explained by God for His searching children. The result of not waiting God's time was that Ishmael was born, and born of an Egyptian,—worldly woman, and has been a nuisance to the world ever since. His name describes him (wild-ass man). The awful result of this one sin is Mohammedanism, one of the greatest opposers of the true seed, Christianity, in the world today. You may get what you want by running ahead of God, but you will be sorry for it all your life. If He tarry, wait for Him.

Hab. 2:3.
3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Heb. 10:37.
37 For yet a little while, and he that shall come will come, and will not tarry.

The mercy of God is shown in that although Ishmael was the child of sin and represented typically the law which was given on account of sin, but which is to be cast out or superseded by Isaac, type of Christ, he is also a type of Israel still under law and now

wandering in the wilderness of this world. Yet God remembers the child's need and supplies it from His bounty. A well is given Ishmael even if he cannot have the fountain head. So Israel will yet find the Water of Life, and in their desert experience too. They will be delivered from the law and find the Water of Life in their rejected King, Jesus, today cast out, but when they cry to Him for help, help will be given them.

Deut. 30:1-3.

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

Zech. 13:1.

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Is. 43:18, 19.

18 Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

Fifth Upward Step. The Fifth manifestation of God to Abraham was in the renewal of the promised seed. Man fails always, but God never fails, and as the possibility of the promise began to fail, humanly speaking, God stirs Abraham's drooping faith by renewed reminders of His covenant with him.

Twenty years have passed since the promise of a son was given and no son has appeared except Ishmael,

the child of sin whom Abraham now knows to have been a bitter mistake and thirteen years have rolled around since that error.

Abraham's sin delayed the promised blessing even while he could not defeat it. So every sin puts off some prepared blessing which God had in mind for us. So today Israel has postponed the Kingdom while they cannot destroy it.

God now demands an entirely new act of faith and consecration on Abraham's part. He and his seed are to be a "marked race," a peculiar people, sealed by blood to God. So the rite of circumcision is commanded to be executed upon every male, the eighth day being signified for the new born. Eight we must remember is always the resurrection number in the Scriptures. God always does some new thing on the eighth day. Christ rose on the eighth day. Abraham and his seed entered into the new relationship with God on the eighth day, and they were marked by blood, type of our death to self and our being sealed unto God by the shed blood. We are no longer our own, we are bought with a price. We have His mark now upon our foreheads. We Christians rise even higher than Israel who foreshadowed only the fulfillment of the type.

We have already noticed that the great advance in Abraham's life of faith is signified by the change in his name and in Sarah's. Both names having the letter "h" added. Some one has noticed it as being the fifth letter of the Hebrew Alphabet, a number made by adding 1 to 4, 4 being the typical earthly number and 1 being the typical number used to denote the One God; we have the name of a man, a weak thing, now added to God, and thereby being linked to the very strength of the Almighty. The meaning holds also with Sarah's name.

All ordinary means of human birth being now far past, if a son is to be given Abraham and Sarah, a supernatural or miraculous birth must take place. And

so it is. Sarah may laugh at a promise of a son given to her when she and Abraham are over ninety years old, she has no conception of the power of God. Is anything too hard for God? God only steps in when human means fail. God does not want, and will not have human help in His plan of Salvation. It is the **gift of God** that no flesh should glory in His presence.

Jesus Christ, of whom Isaac is a shadow, and type, came not of the will of the flesh, nor of the will of man, but by the Holy Ghost. Men may laugh at God's promises and see no possible fulfillment of them. They laugh loudest who laugh last. The man of faith believes God though every human sign points against it.

Sixth Upward Step.

The **sixth** manifestation of God is given in the entertainment Abraham is permitted to give to three angels, One of whom is evidently the Second Person of the Trinity, Jehovah-Jesus is His Old Testament name, and it is interesting in your study of the Old Testament to notice that many times The Son of God revealed or manifested Himself to men before His final manifestation in the body of the Babe of Bethlehem. Jehovah is the name usually given Him, as the Lord, or the Angel is also sometimes applied.

Fourth Backsliding.

Abraham's fourth backsliding seems a strange thing here. It is almost a repetition of the second which took place so early in his life. We need not dwell upon but only remark in passing that old age has its temptations as well as youth, and a man often falls into sin after years of steadiness when he thought the sins of his youth could never tempt him again. Our pride in overcoming temptation may be our downfall. When we know we are weak we cling closer to our strength, Jesus Christ.

But again Abraham comes back to God and starts afresh and now receives the promised blessing. When

all hope was gone God acted and Isaac came in due time on the very day appointed. God's clock is never too fast or too slow.

The Seventh Upward Step.

The Seventh and last of God's manifestations to Abraham now comes in the way of a test. Can the faith so tiny in its beginning, so trained and nurtured and taught of God through all these years bear the strain of a last and final test, the hardest ever put upon a human heart? Will he yield back to God the son so long promised, so long waited for, so short a time his, Isaac, the light of his eyes, the joy of his home, the laughter of his old age? God says,—"Who gave him to you, Abraham?" "Thou dids't, oh Lord." "Now I want him back again, Abraham." "He is Thine oh Lord, do with him as Thou wilt."

"I wish thee to offer him up as a sacrifice to Me, Abraham. Which doest thou love best, Isaac thy son, or God thy Father?" "The Lord gave and the Lord has the right to take away,—blessed be the name of the Lord." How many of us say this when God speaks to us as He did to Abraham? How many? Oh how our unbelief, our ingratitude, our total lack of trust in His love and tender care must grieve Him to the heart. God knows what He is about, yield everything to Him.

God tests me, Satan tempts me, and this is all the difference in the world between the two. Abraham knew whom he had believed and was persuaded that God was able to keep that which He had committed unto him. Brave old Abraham. The true spark of faith was there. What would'st Thou have me do with the lad? God said, offer him up as a burnt offering, and he did, faithfully, honestly, believing God could and would raise him from the dead, if necessary, for the fulfillment of that marvellous promise of multitudes of children.

Heb. 11:17-19.
17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.
18 Of whom it was said, That in Isaac shall thy seed be called:
19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

This grand old man said, "Though He slay me, yet will I trust Him." And it is a good deal harder to slay your best beloved than to be slain by God, as we parents know.

Isaac's part in all this we will take up in our study of him. We will only speak now of God's provision, the ram in the thicket, a substitute. Abraham needed only to offer his son to God. In fact he was only told to offer him. God had to slay His in order to spare us. Isaac's substitute was the ram. Our substitute is Christ. God Himself provides the Lamb slain from the foundation of the world for us sinners. God commendeth His love to us in that while we were yet sinners Christ died for us. Abraham was given back his sacrificed son, the type of what would really be done by God and Christ for us, and he had new and greater joy in the resurrected Isaac.

Heb. 11:19.
19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

So God rejoices in every sinner saved by the death and resurrection of His dear Son, and for the joy that was set before Him, Jesus endured the cross, despising the shame, and is now set down on the right hand of God, expecting until His enemies be made His footstool.

So in summing up the fruits of faith as taught by Abraham's life, we find the four great surrenders in his life were:—

First.—The surrender of home and kindred.

Second.—The separation from worldly Lot.

Third.—The giving up his own will to God's will.

Fourth.—The sacrifice of his heart's idol.

And the teachings are obvious. Surrender is the watch-word for a life of faith. God has richer blessings for the life yielded to Him than any human plan can conceive of.

Typically, Abraham is a type of the Father Who "spared not His Own Son, but freely delivered Him up for us all."

Rom. 8:32.

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

John 3:16.

16 For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Isaac is a type of Christ, Who was obedient even unto death.

Phil. 2:5-8.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

The ram is a type of Christ as the substitute for the sinner.

Heb. 10:5-10.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin Thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of Me), to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offer-

ings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And Isaac Restored, is a type of the Resurrection from the dead of Christ our Saviour.

Heb. 11:17-19.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Rom. 4:20-25.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

So we find Jesus in all of our Old Testament study. Every Old Testament story teaches us something of the work or character of our Lord and Saviour Jesus Christ.

QUESTIONS ON LESSON V.

ABRAM, OR THE SPIRIT OF FAITH.

1. Why does Abraham's life correspond to the Third day's work?
2. What seven upward steps were there in Abram's life?
3. What four backslidings?
4. What four great surrenders?
5. What does Egypt signify in the Scriptures?
6. Why down to Egypt and up to Bethel?
7. Describe Lot's character and its result.
8. Give the seven downward steps in his career.
9. State five lessons to be learned from Lot's history.
10. Why was he saved?
11. Give archaelogical proofs of some facts of Genesis.
12. Why was Ishmael born and what does the Scripture teach regarding him?
13. Give Scriptural proof.
14. What did Abram's and Sarai's names mean and why were they changed?
15. What was the change and what did it signify?
16. Explain the meaning of the rite of circumcision.
17. Significance of the Eighth day.

18. In what was Abraham a type of God the Father?
19. What did Isaac typify?
20. What did the ram typify?
21. What did the restoration of Isaac typify?

LESSON VI.

ISAAC, or THE SPIRIT OF SONSHIP.

Genesis 24 to 27.

ISAAC, OR THE SPIRIT OF SONSHIP.

It is not difficult for even a casual reader of the Scriptures to see in Isaac a type or pre-figure of the Perfect Son, who learned obedience by the things which He suffered, who laid down His own life that He might take it again.

If in Abraham we have the type or prefigure of the Father who gave His only begotten Son to die for us sinners, we can surely see in Isaac the **willing** sacrifice; for he accepted without murmur the difficult part assigned him, in that he consented to the father's plan.

Isaac was a young man at the time he accompanied his father up the mountain to sacrifice, somewhere between 18 and 25, and had he desired could very easily have overpowered his old father and **refused** to be sacrificed. But such was not the case. He himself helped to carry out the plan, and for the sake of the father laid down his own life.

The **willingness** both on Abraham's part and Isaac's was all that was required of them by God. God had His own plan and the Ram substituted at the right moment; their **hearts** were obedient, their faith failed **not**, their **works** proved their faith, and this was accounted unto them as righteousness. This was sufficient in the type. The actual fulfillment required the Father to really slay His only begotten Son, His best beloved, His Isaac, His heart's delight, for us sinners, and the true Son, obedient unto death, even the death of the cross, became both sacrifice (Isaac) and substitute (Ram) for us sinners.

Abraham received his son from off that altar on which he had laid him to die, as one risen from the dead. So God received again His Son after the crucifixion, risen from the dead, and in that He died, He died unto sin once, but in that He liveth, He liveth unto God.

Rom. 6:10, 11.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

But we have run ahead a little in our lesson. Let us go back and note the high points in Isaac's life as we have in Abraham's. While Abraham was given seven manifestations of God, Isaac was given but two.

Abraham's were for **revelation,** he had to be taught and trained in his faith.

Isaac's were for **confirmation,** he had to be encouraged in his.

Isaac had a better start than his father in things pertaining unto God. Abraham started in heathendom, so to speak, and had to be led **out** into the light of the knowledge of God. Isaac was born into the household of faith, and his teaching and training had to be **confirmed,** deepened and strengthened as he grew.

Isaac's nature also we find to be very different from his father's, while Abraham was venturesome, Isaac was timid. Abraham could fight on occasion, Isaac was a man of peace. Abraham was of those who **contend** for the faith once delivered to the saints, Isaac was for self-sacrifice at no matter what cost. We see this in the way he gave up well after well to the enemy rather than fight for them.

So Christ at His coming to sacrifice suffered the cross, endured the loss of all things, offered and still offers peace to His enemies, but it will not always be so. Isaac when he had finished the work given him to do, gives place to Jacob, a man of strife, and Jacob in time gives way to Joseph, a man of iron rule. So Christ when He returns will complete the work given Him to do, and will destroy those enemies and finally take up the Scepter and rule the nations with a rod of iron.

First.

Isaac's birth we notice in the first place was a miraculous one. So Christ's. He was the gift of God, and his name means "laughter." Ishmael, (wild-ass man) the son of sin, represents the Law, which was given because of sin, but the law must give way before grace, and grace and truth came by Jesus Christ. Ishmael is supplanted and cast out that grace may abound and grow and develop.

So a feast is made for Isaac when he comes to man's estate. He is weaned and the bond woman and her son must leave that Isaac be no more mocked. The law mocks the child of grace, saying,—"What can you do to please an offended God?" Grace says,—"I am no longer under law, but under love." "Where sin abounded grace did much more abound." The feeblest, weakest child of God today living under grace is mightier and stronger than the strongest, mightiest human energy, because God is with him.

I never used to understand our Lord's word about John the Baptist when He said Matthew 11:11: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he," until I learned that under grace the feeblest child of God was exalted to a higher position in the Church or Bride of Christ than any Old Testament saint and would have a higher position in the coming kingdom than any guest at the marriage feast.

This is a true analogy, because any little, inexperienced bride is dearer to the heart of her lover bridegroom than the wisest man present, simply because the bridegroom hath chosen her and set his love upon her.

Rom. 8:1-4.

1 There is therefore now no condemnation to them which are

in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Gal. 4:22-31.

2 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not, for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Gal. 5:1.

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

So we see Ishmael or Law is cast out and Isaac or Grace is made heir.

Grace is mightier than even Eve's sinlessness would have been.

Sinlessness would only have kept us forever on this

earth. Grace lifts the sinner up to the very throne of God Himself from whence he can never fall.

Eph. 4:7.
7 But unto every one of us is given grace according to the measure of the gift of Christ.

Eph. 2:4-8.
4 But God, who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
7 That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus.
8 For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.

From this you see that the New Testament explains what all these Old Testament characters are meant to teach us, something always about our Lord and Saviour Jesus Christ. While they lived and enacted the very deeds recorded of them, God has an underlying purpose in all that they did and said, and what He wishes us to know of them He has recorded for our warning, admonition, encouragement and instruction.

The first description of a wedding is here given in Genesis in connection with Isaac's bride, and I think this is one of the most beautiful gems of description in the whole Bible, both the exquisite account of winning the bride, and also the marvellously delicate typical teaching which we find running through it like a golden thread. Practical lessons of immense value also lie here on the surface just for the taking.

We will take the facts first, the practical lessons second, the typical teaching third.

The time had come for Isaac to have a wife, and his father had the wisdom to know that no heathen woman would make a suitable mother for the coming sons of God. Abraham had had enough of Egyptian women. No worldly wife for Isaac should be the mother of

the coming nation. Would that Christian parents everywhere had this same knowledge and conviction, and so taught their children. We have not time to dwell long on this point, but certain it is that more than half the misery of married life today is on account of the defying of this law of God,—"Be not unequally yoked with unbelievers." "A house divided against itself is bound to fall."

Too many Christian or so-called Christian parents are very keen to make a "great" match for their children in place of seeing to it that the children make "good" matches in the sight of God. Abraham made it a subject of prayer, and if more parents and young people too would do that there would be less sorrow and disgrace in families today. Why not pray about the most serious event in the life of a human being outside of his accepting Christ as his Saviour? I tell you God is interested in whom our children marry, and if we will place the choice in His hands He will undertake to manage it all for us and give us His blessing without which no home is secure. The religious question in marriage is after all the prime question.

I well remember a wise father's advice when he realized that he was going home and would leave his children at the time when they would be apt to be making their future marriages.

Two things only he told them to look for—Christian character and industry.

Too many of our young people ask the consent of their earthly father without ever thinking to consult their Heavenly Father. Think of the homes where when sickness, anxiety or death enter and the wife turns naturally to the husband asking him to pray, he answers,—"I can't pray, I don't know how." Or the wife who should lead the household in the knowledge and love of God is mute over the dying child's crib. I tell you such households are the weak links in the

Church of Jesus Christ today, and all because God is forgotten in the most important of life's choices.

A noted evangelist told me that after a stirring appeal to his audience one night to live aright and pray aright a woman came to him asking for a private interview.

She told a pitiful tale of a broken home caused by a dissipated husband, and asked the evangelist to pray for her.

He replied something like this: "Madam, I am very sorry for you, but will you answer me this question? 'Did your husband drink before you married him?' 'Yes,' she said, 'a little; but I thought he would reform.' "Well," said the evangelist, "of course I will pray for you, but when you deliberately married a man that drank you committed matrimonial suicide."

Many a girl marries a man with the false hope that she will lead him to Christ afterwards. Ten chances to one he will lead her away from Christ and both will be lost. At any rate the man who is not man enough to acknowledge his faith in his Saviour before a woman forces him to do it, is not man enough to train children to do the brave and right thing when they are entrusted to him. Where is the family altar in such a home, grace at meals, church going and the study of the Word, the means of grace given us without which no Christian life can be healthy or even live at all?

Abraham sent a long way off to secure the right sort of a wife for his boy, and the girl had to show that the right sort of stuff was in her before she was to be brought back as his bride. First there was prayer for guidance, then there was testing of the quality of the character. She must be willing to forsake all and follow him.

The following beautiful typical teaching I have taken from Dr. Guille's little study on "Isaac and Rebekah."

Three persons are prominent in this twenty-fourth

chapter of Genesis; a father, his son and their servant. The father and son are hidden in the father's house in Canaan, while the servant journeys afar after the bride.

Canaan can be taken here to be a picture of heaven, whither Christ has gone to prepare for the coming of His bride, for whom the Father has sent the Holy Spirit into the scene of His Son's rejection. The length of the chapter (67 verses) shows how much God's heart is occupied with the story,—how He is absorbed in the work of His Holy Spirit: wooing and winning souls to Himself.

The choosing of a bride for Isaac was the result of an oath between Abraham and his servant.

Gen. 24:9.
9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

Of the oath Rebekah knew nothing until she was told afterwards.

But the Spirit of God does not win unwilling souls, —only "whosoever will."

Gen. 24:8.
8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

The Bride

Gen. 24:10, 11.
10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose and went to Mesopotamia, unto the city of Nahor.
11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

Why are Ten camels mentioned?

Ten is the number of Responsibility in regard to Testimony.

Ten Commandments were given. Testimony of man's responsibility to keep them.

Ten Generations from Adam to Noah when God testified man's responsibility to Him in government.

Ten plagues in Egypt testifying their full responsibility in regard to their iniquity.

So here we see the servant journeying with the camels to testify fully of his master.

With tokens of the wealth of the Father's house, all of which is in His hands, the Holy Spirit has come down to earth to woo and win a bride for the Lord Jesus. He meets her at the "well of water," the place of blessing,—the well-known figure of the ministry of the Spirit throughout the Word. Wells typify the God given Water of Life—Wells are the Gospel of Salvation—Brides were won at wells—Rebekah, Rachel, Zipporah. Jesus won the Samaritan woman beside the well. And here, where the Spirit of God speaks of Christ and woos men to Him, it is written,

"The damsel was very fair to look upon."

Gen. 24:12-21.

12 And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink; and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not.

She must have been beautiful, but remember that she is only the figure of another bride, to whom the Lord Jesus is represented in the Song of Solomon as saying, "Behold, thou art all fair, my love, there is no spot in thee." Only grace and love could take such account of us, but grace and love abound in that infinite heart, and thus He does regard us for He has not only redeemed us, but has made us worthy of Himself and adorned us with His precious graces. The bride is always beautiful to the eyes of love.

DIVINE GUIDANCE

And here at the well this servant preaches to us of dependence upon God for guidance. He proposes a token by which he shall know God's mind and asks God to give it to him. God does so, and in the very terms which he suggests.

Gen. 24:14.

14 And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

How unselfish she proved herself, how naturally ready to help. How our nature reveals itself in our common every day actions. I have been able to tell a person's character by the way they answered the telephone.

And when he asked her for a drink,

"She said, Drink, my lord, * * * and when she had done giving him drink, she said, I will draw water for thy camels also."

Rebekah was industrious, considerate, kind hearted.

When I was a child my father had a fairy story of which I was very fond, the deeper meaning of which I never understood until years later.

It was of two sisters living in a little hut in the woods somewhere, the one sister gentle and good, the other selfish and cruel.

One day the gentle sister went to the well near by to draw water, when she saw an old woman sitting there who begged for a drink. This the girl gladly gave her, when to her astonishment the old woman changed into a fairy and told her because of her kindness when she went home at her first words rubies and diamonds and pearls would fall from her mouth.

And sure enough. When she reached home and commenced to relate her experience, to her surprise and delight, precious stones of all kinds dropped into her lap and her fortune was made.

The elder sister, immediately envious demanded how this had come to pass, and upon being told a fairy at the well had bestowed this blessing, rushed off to secure it, without waiting to hear anything further.

Arriving at the well, she only found, to her disgust, a shrivelled-up old hag who begged her for a drink of water. This she irritably refused, saying she had come to look for a fairy and had no time for tiresome old beggars, when to her horror the old woman immediately changed into the fairy, and waving her wand, said:

"Because of your selfish, cruel nature when next you speak toads and snakes and reptiles shall fall from your mouth and you shall be shunned by all your companions. "Out of the abundance of the heart the mouth speaketh."

When we come to the point at which the path di-

verges and we know not whether to go to the left or to the right, what shall we do? Ask the advice of friends? Why not rather ask God? And, if need be, ask for a token of His will. It is blessed to be guided by Him: "I will guide thee with mine eye," is the promise of the thirty-second Psalm, but the condition implied there is, that one is near enough to Him to see His eye. Abraham's servant bowed his head in worship and said,

"I being in the way, the Lord led me." That is the one condition of guidance—"being in the way," the way of prayer, the way of separation, the way of fellowship.

When he was brought into Laban's house and "there was set meat before him to eat," he said,

"I will not eat, until I have told mine errand."

Would God that those through whom the Holy Spirit is accomplishing His mission were as zealous. He works through human hands and we might have completed the calling of the bride long ago if we had had as much concern about it. So eager to tell of the love of Jesus that we hardly have time to eat.

THE SERVANT'S TESTIMONY.

"And he said, I am Abraham's servant." (v. 34).

And no more will he say for himself. He has a commission to perform, and nothing can interfere with it. He will not speak of himself, but of the one who has sent him.

John 16:13-15.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

It is well for us to remember that a big I means little Christ.

Swelled head—Shrunken heart.

A prominent man was once addressing a graduating class in a boys school when he told them the secret of his success.

Rising upon his toes and leaning on the desk he solemnly affirmed that what had caused his rise in the business world was his indomitable pluck.

"Young gentlemen," he said, "all I have ever gotten I have gotten by pluck—pluck—pluck."

"Yes," piped up one of the graduating class, "but how are we to know whom to pluck?"

The servant's testimony is never of himself but all about Abraham and Isaac, whom he then makes known to Rebekah. When the Spirit of Truth is come He will testify of Me.

It matters little who the messenger is: the great matter is the one whom the messenger proclaims.

Gen. 24:34-36.

34 And he said, I am Abraham's servant.

35 And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

Would our testimony of our Lord and Master was as earnest, as all important to us, as convincing.

Mal. 3:16, 17.

16 Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.

It is this son, born of divine power into Abraham's house, and to whom all the wealth of that house has been given, who is the subject of the servant's testimony. And when we turn to Him of whom Isaac is the figure, we hear Him say: "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:15). And the preface to that is: "When he, the Spirit of truth, is come * * he shall receive of mine, and shall shew it unto you." Behold this servant come from Isaac, with ten camel-loads of his goods to show to Rebekah!

THE ESPOUSAL

And as he speaks these things about Isaac, Rebekah hears, and, hearing, believes, so that when the time comes for decision and they ask her, "Wilt thou go with this man?" she answers without hesitation, "I will go."

Does this seem a strange thing—consenting to marry a man whom she had never seen? But it is what we, my fellow Christian, have done. We have heard the Spirit of God speaking, in the Word of God, about that Blessed One Who loved us and gave Himself for us, and we have believed what He said. "Faith cometh by hearing, and hearing by the Word of God." And, "Blessed are they who have not seen, yet have believed." "Whom, having not seen, ye love."

Thus Rebekah becomes espoused to Isaac, and thus the Church to Christ. "I have espoused you, as a chaste virgin, to Christ."

THE BRIDE'S GIFTS

"And the servant brought jewels of silver and jewels of gold, and raiment and gave them to Rebekah."

Three things that come out of the father's house in Canaan are given here and their significance is unmistakable. Jewels of silver, jewels of gold and raiment are now given her.

You will find in Exodus 30 and 38, that the ransom money in Israel was always paid in silver; redemption, then, is what it symbolizes—redemption which, for us, is not with silver and gold,—but "with the precious blood of Christ" (1 Peter 1:19). Redemption is our first need, as is the first thing here. And redemption is not merely that: it is an adornment—"jewels of silver." This bride, whom Christ has redeemed for Himself, He has adorned—adorned with every grace to make her worthy of Him.

But it is not enough for Him to redeem: He must enrich those whom He redeems. And so we read next of "jewels of gold." In Hebrews 9 the apostle explains the symbolism of gold by calling the golden cherubim on the mercy seat "the cherubim of glory." Divine glory, then, is what these "jewels of gold" speak of. And thus has God enriched His own, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). He gives to His redeemed foregleams of the glory that awaits them. With eyes of faith, we behold the coming glory, and anticipate its joys.

And there were ear-rings and bracelets. That ear was purchased by the gift of love to hear only the words of the lover—from this time on. The bracelets were to claim the loving service of the hands.

So we are sealed unto God by the gifts of His love to hear His words and render loving service for Him.

One thing more: "and raiment." And Rebekah is prepared for the journey and for the meeting with Isaac at its end. That raiment came from the father's house: Rebekah did not herself provide it. And thus have we at the moment of our acceptance of Christ been clothed with garments of His providing, that the shame of our moral nakedness may no more appear, and that we may be prepared for the meeting with Him by and by. That raiment is the figure of that robe

of which the full heart of the prophet sings: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels."

Is. 61:10.

10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Jesus Christ must hang on the cross in shameful nakedness, while the very men who have nailed Him there, bear away that "seamless robe." He dies to provide the "robe of righteousness" for His enemies. Thank God! when I come to Jesus' cross, I go away with "his vesture" upon me. The soldiers cast lots for that "seamless robe," for it must not be rent. And the casting of the lot meant that the choice was in God's hands (Prov. 16:33). What then, is His "disposing" as to this robe of righteousness? Let the apostle answer: "Even the righteousness of God, which is by the faith of Jesus Christ, unto all and upon all them that believe,"—that is, it is offered to every man: it is put upon the believer.

THE FEAST

And now we read of a feast in Laban's house:

"And they did eat and drink" (v. 54).

And is not this the counterpart of another feast, of which we read in Luke 15—that feast in a father's house by which he gave expression to his joy? Oh, if He rejoices over us, our joy is just the echo of that "music and dancing." "They began to be merry." It is not written that they ever stopped! The joy up there, where we are going, never ceases!

LONGING FOR HOME

The servant's work is done and he is eager to be at home. And he said,

"Send me away unto my master" (v. 54).

What a desolate place this world must be for the Holy Spirit! How homesick must He be! He will not tarry for a moment after the last member of the bride is wooed and won.

THE JOURNEY

And so the journey begins. But it is passed over in silence, and the next thing we read of is the meeting with the bridegroom.

Gen. 24:61.
61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

How strange this seems to us: following a man who until now was a stranger to her, she turns away forever from her mother's house, upon a long and weary journey, to marry a man whom she has never seen! But that is what every Christian has done! He has turned his back upon the whole scene of nature forever, and has set his face upon a journey that is soon to end in the presence of Him whom he has loved unseen. The journey lies through a desert,—what the world has become to those who have heard of the inheritance beyond, and are pressing through it with pilgrim hearts, eager for the journey's end.

Camel-riding is not pleasant, and the desert has no charm, but one thing made every hour of the journey a delight; the servant, who was under oath to bring the bride, was there, leading the way to Isaac, and refreshing the heart of Rebekah by telling her of him.

Camel-riding was rough, but it was the speediest way through the desert and every jolt drew her nearer

the end of her journey and to the one **for whom she longed.**

During it she ate and drank and attended to her daily tasks, perhaps even helping others as she had opportunity along the way; but these were mere **wilderness incidents.**

The roughness was forgotten in the **reason** for the journey. The joy was in **hearing** and **talking** to her lord.

The desire of her heart was to be **pleasing** to him and to meet him as soon as possible. Are we as eager to please and meet our Lord?

Over and over again did the servant tell the story of Isaac's miraculous birth, of his willing sacrifice on Mt. Moriah, of his position and honor and wealth as Abraham's beloved son and heir, and of his personal loveliness and dignity. As they camped under the stars in the evening, I fancy hearing her say, "Oh, tell me again what you have told me today." And as with eagerness, he repeated the story it was his joy to tell, adding each time some detail that before had not been told, her heart burned within her and cried: "Oh, what will it be to see him! Let us rise early tomorrow to pursue our journey; I am so eager to see his face."

Oh, soul, do you know the spiritual experience of which this is a figure? The Holy Spirit, who won you for Christ, is dwelling in your heart, and is leading the way to the true Isaac, and at each step of the journey, He has a blessed ministry to perform. He would take of the things of Christ and show them unto you in advance; make Christ as real to your heart as though you could touch Him, and so make you forget all the toil and weariness of the way in the blessed anticipations of its end. He would have you taste the bliss of the Father's house before you reach it, and sip the wine of the marriage feast before that feast is spread. Blessed companionship on the heavenly way!

It turns the night to day; it makes the desert road a garden of the Lord; and thrills the heart with the joys of heaven!

ISAAC AT LAST

Here we see the eagerness of Isaac. Every day he had looked and longed for his bride's coming. So our Lord Jesus yearns to gather us home.

Gen. 24:62.
62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

That is where we are going, brethren,—to the South land of sunshine and flowers, to be with Him who loved us and gave Himself for us, and who is there preparing for our coming!

WATCHING FOR HIS BELOVED

Gen. 24:63.
63 And Isaac went out to meditate in the field at eventide: and he lifted up his eyes, and saw, and behold, the camels were coming.

Did he do that once only? I cannot think so. Was Isaac indifferent about the coming of his bride? Oh no! I think I can see him going to the field many times to scan the horizon for the cloud of dust that tells of the coming of the camels, with his beloved. And now, at eventide, he goes forth from his father's tent to meet her.

And is that infinite Heart that poured itself out for us, indifferent as to the time of the Father's appointing, when His bride shall be presented to Him? Nay! His whole attitude is that of expectancy: He waits with yearning, for the hour of the marriage supper, when He may drink the wine anew with us in His Father's Kingdom. He refuses wine, as one who will know no joy, until He can drink it with His bride.

Oh, if that is His attitude, what should ours be! Imagine a prospective bride saying of the coming of the

man she loves, to take her as his own, "It makes no difference when he comes, if I am ready for him." And I have heard Christians speak so of the coming of the Lord. Where is the love of a heart that can speak so? That is not readiness. The only becoming attitude is that we be "like men who wait for their Lord." The eager bride—Every thing is set aside to get ready and be ready for him whom she eagerly waits and the time seems long.

THE JOURNEY'S END

"And Rebekah lifted up her eyes, and when she was Isaac, she lighted off the camel."

The first glimpse of Isaac ends the journey. "We shall see him as he is" and, in the twinkling of an eye, all the sorrows of the way will be swallowed up forever in the joy of His presence.

"For she said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master."

It is by the Spirit alone that Christ is made known to us, until we stand before Him to look upon His blessed face.

"Therefore she took a veil, and covered herself."

Will not we, too, cover our faces when we behold Him before whom angels cover their faces and cherubims fold their wings?

She is ready for the meeting and the marriage now. That veil came out of the father's house: Isaac shall be pleased with the wedding garments which he has provided for his bride.

We do not present ourselves to the heavenly Bridegroom. He shall present the Church to Himself, no eye will witness our meeting, we will be adorned with

garments which His own hands have woven, over every thread of which His love has lingered. "The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted (it is all of grace) that she should be arrayed in fine linen, clean and white" (Rev. 19:7, 8). For the fine linen is the righteousness of the saints.

Our Isaac will be pleased with what His own hands have wrought.

And Isaac brought her into his mother Sarah's tent.

"And Isaac took Rebekah, and she became his wife."

Home at last—with the Beloved

Just "a little while," dear brethren, and "the Lord shall descend from heaven with a shout" to say, "Arise, my love, my fair one, and come away."

In the home He has gone to prepare over there. Is it not worth the journey though it may be rough at times?

QUESTIONS ON LESSON VI.

ISAAC, OR THE SPIRIT OF SONSHIP

1. Name the various ways in which Isaac is a type of our Lord.
2. How many manifestations of God were given to Isaac?
3. Why less than his father?
4. State difference in spiritual teaching between Ishmael and Isaac.
5. Give Scriptural proof.
6. Explain our Lord's meaning in Matt. 11:11.
7. What practical teaching have we from the story of Isaac's marriage?
8. Give illustration.
9. Whom spiritually does the servant represent?
10. What is his office, his message, his proof, and his mission?
11. Give the proofs of Rebekah's character.
12. Give illustration.
13. Whom does Rebekah represent spiritually?
14. What is typified by the number Ten?
15. What do the jewels, the raiment, the feast, the journey and the arrival all signify?
16. What does Isaac's watching typify?
17. What should our attitude be?

LESSON VII.

JACOB, or THE SPIRIT OF SERVICE

Genesis 27 to 36.

JACOB, OR THE SPIRIT OF SERVICE.

There never was a more disagreeable character than Jacob's. Our grandparents used to think that the Old Testament saints, as they called them, were perfect, and that it was a mark of great disrespect to criticize them. It was like criticizing the minister. Today we see more truly that the Holy Spirit is the One who does the criticizing in that He never glosses over their sins, or tones down their disagreeable characteristics, and all this is revealed that we may see how "all have sinned and come short of the glory of God." "That there is none righteous, no, not one."

And of all the disagreeable characters given us, I think Jacob's the most detestable. He was sly, scheming, deceitful, lying, tricky, self-opinionated, mean, and yet God did a wonderful work through him, and thoroughly transformed his character. He had to nearly break his neck to do it, and did break his thigh, but God did it and Jacob is to me one of the most comforting characters in the Bible, because if God could change a man like that and use him, He can take my mean, hateful tricky heart and change it also by His grace and anybody else's. Nothing is impossible with God, and every day He is changing Jacobs (supplanters) into Israels (Princes with God).

The world is full of illustrations of this. Read Twice Born Men—Life of Jerry McAuley—Delia of Mulberry Bend—Scores and scores of others redeemed by Christ.

The meaner and lower the man or the woman the greater the glory to God and His grace in redemption. But it is Jacob the supplanter we deal with first. He showed his true characteristics **before he was born.** Conceived in sin. This is proof of the truth that we are born in sin, or rather that sin is inborn in us.

Gen. 25:23.
23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

Gen. 25:26.
26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three-score years old when she bare them.

Ps. 51:5.
5 Behold, I was shapen in iniquity, and in sin did my mother conceive me.

What is the first wrong a child does? Disobedience —Its will pitted against a higher will—This is the in-born, ingrowing sin of the race.

Jacob caught hold of his brother Esau's heel at birth, which God explains gives him his name as supplanter, or heel-catcher. He did it to Esau all his life, until God changed his nature.

The difference is shown between the twins in that Esau was ruddy, hairy, a big, athletic human creature, the first born, a continuation of the line of the natural man from Adam (also red), Cain (rover), Nimrod (hunter), Esau (hairy, full blooded.) All types of the much admired natural human athlete.

While Jacob, less attractive in every way, humanly speaking, yet had a thirst for God, and it was that thirst which God answered, even when it was expressed in wrong and evil ways.

Gen. 25:31-33.
31 And Jacob said, Sell me this day thy birthright.
32 And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me?
33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

In other words, Esau did not care a rap for God or His future blessings. He wanted his own way **now,**

and he was quite able to get it. Did he want food, he went out and shot it. Did he want what Jacob had, he bought it from him on the spot. Esau had the first chance to retain the birthright, (that holy thing entrusted by God to the oldest son that in due time Christ might come to save the world). But Esau was not bothering his head about the future, the present was all he asked for and all he got.

The Birthright. What was it? In what did it consist? Why was it desirable?

The "birthright" had three elements.

First: Until the establishment later of the Aaronic priesthood the head of the family was the priest, by his birthright.

Second: The holder of the "birthright" had the promise of bringing in the "Satan bruiser," who finally came in the Person of Christ. The line was Abel, Seth, Abraham, Isaac, and would have been Esau had he proved worthy.

Third: The holder of the "birthright" held all the Abrahamic promises of land, seer, success, etc.

All of these blessings Esau despised, as they were largely future, and for the present gratification of selfish lusts, he threw them aside. A mess of pottage for his stomach's sake was more to be desired than all the riches of grace in Christ Jesus.

Every one who loses his own soul for any earthly gain is an Esau.

Jacob far from appreciated their full value, but he did appreciate them to some extent. Enough to **strive** to get them. While his **methods** were condemned and thoroughly punished, his **desire** was granted and instructed.

So every one who truly desires Christ—his birthright—will receive Him. Many have false conceptions of all this means or involves, but if truly desired, the wrong motives and methods will be chastened and

changed. But no one can receive Christ who does not first desire Him.

Jacob on the other hand realized all the benefits and privileges of holding that birthright, so much so that even after God promised it to him, he was too impatient to wait for it, and like Abraham of old, who in impatience in waiting God's time, brought Ishmael into the world and was sorry for it ever after. So now Abraham's grandson, inheriting no doubt some of that impatient nature, lies and steals in order to get the gift sooner than God was ready to give it to him, and repented of what he had done all the rest of his life.

Isaac loved Esau best. Well he had no right to. No parent has a right to have preference for one child over the other. Favoritism always breeds unhappiness. Isaac evidently loved his stomach, and Esau knew how to please the old man. As his eyes grew dimmer, his stomach grew stronger.

Jacob kept him stirred up always fussing over the birthright, and Rebekah aided and abetted him. So the family trouble began, and it was a long time ending.

Jacob's history is in three parts:—

Life in Canaan.

Life in Padan Aram.

Life again in Canaan.

And the high points in his career are:

First,—His effort to obtain the birthright by fraud.

Second,—His twenty years banishment in consequence.

Third,—His fourteen years service for Rachel.

Fourth,—His final submission to God's will, when his will (thigh strength) was broken.

Fifth,—His loss and recovery of his favorite son, Joseph.

Gen. 27:22.
22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

We need not dwell long on the obvious lesson here, we have mentioned it so often. God was going to give Jacob this blessing in time, and Jacob spoiled it all by doing wrong that good might come of it. Satan trips the child of God with this sophistry time and time again.

So we see while Jacob did not lose what God had promised him, he by his sin postponed the enjoyment of it 20 years or more, and had countless trials and difficulties which otherwise he would have been spared because of his sin. God will keep His promise to His children in spite of wrong doing on their part, but every misstep in the life of a child of God delays the blessing and brings sorrow and disappointments in its wake, which otherwise would have been avoided.

Ps. 106:15.
15 He gave them their desire but sent leanness into their soul.

Next see Jacob fleeing for his life. Sin drives a man away from all he loves and causes him to wander alone, homeless, forsaken and afraid, but just when Jacob was hopeless God comes to him and offers him forgiveness and help.

God is always seeking the wandering sheep, the prodigal son. Only God cares for man's soul, and when man has done his worst God steps in and does His best. "Where sin abounded grace did much more abound."

At the cross man did his worst and killed the Son from Heaven—Deicide—but God did His best and provided a substitute in this Son for every guilty sinner.

Jacob had a vision of God, a vision he never forgot, and notice the difference between the tower of Babel, a man-made affair, reaching up to Heaven, in defiance of God, and the ladder, a gift from God let down from

Heaven to enable man to get back to God. God's goodness and mercy led Jacob to repentance and worship.

Rom. 2:4.

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Second.—**Twenty years of service.**

Twenty years in a foreign land.

Twenty years serving a foreign master.

Twenty years tricking and being tricked and in his old age having his sons deceive him as he had deceived his father in youth.

Here we see Jacob serving for all that he receives, when if he had remained true to God all would have been his by gift. How true it is that whatsoever a man sows that shall he also reap. The measure we mete will be meted out to us again. Jacob tricked Esau, and now Laban tricks Jacob. He got as good as he gave, and more too. Jacob's trickery had to be shown up in all its ugly light. Laban's behaviour was only the mirror of his own, and Laban beat him at it for he screwed fourteen years of service out of his employee by his trickery.

But notice God was watching Jacob and dealing with him as with a son. Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. We wonder how God could have loved Jacob until we look at our own hearts and see Jacob there, and wonder how God could ever have loved us. Well it is a hard matter to break a man's will, and only God can do it.

God measured those years out of Jacob and there was no one day too many. He knoweth our frame, He remembereth that we are dust. He weighs every trial and when it has accomplished its work it will be removed or changed.

Railroad men tell you that the men in charge of the loading of the freight cars know to a nicety the exact capacity of every car and guage the loading accordingly. Equally well do they know the amount an engine is able to carry, and all loading is done with that in view. If an ordinary man is so trained and so careful, how much more must our Heavenly Father guage the capacity for suffering and service of each child of His.

There is a very significant lesson in passing in the matter of the ringstraked, spotted or speckled flocks. Not merely as a physical law, but a law with a much deeper meaning for we become like that upon which we look.

Rods—May represent portions of the Word of God.

Unpeeled—The outward form.

Peeled—The inner principles.

Men become like that which they look upon.

"We all with open face beholding as in a glass, the glory of the Lord are changed into the same image, from glory to glory."

If our eyes are attracted by the impure, the low, the mean, we grow impure, low or mean. If our eyes are fixed on Jesus we grow like unto Him. That is what Paul means when he tells us to fix the eyes of our heart on the lovely, pure, beautiful, etc.

Phil. 4:8.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

But finally God says of Jacob—It is enough, and turns the wanderer's face towards home. He and Laban separate. The sifting has done its work.

Mizpah. I want to call your attention to the strange mistaken interpretation which has been given this word Mizpah, meaning,—"The Lord watch between

thee and me while we are absent one from another." This has been used as a watchward between lovers and friends for generations, and now is our Christian Endeavour benedition and of course may be twisted to mean that in such cases, but in the case before us it was a warning, a watch-dog word, a sentiment, which, literally translated, meant,—If you trick me now while I am absent the Lord will see it and pay you back in your own coin, so look out.—In other words it was a word of distrust, of suspicion and of jealousy.

Here again the sins of his youth follow and haunt him. He is afraid to meet the brother whom he has wronged. That old wrong is still festering in his heart, and there can be no peace in the most active or earnest life of service until the wrongs have been confessed and righted. Restitution, reparation, repentance, all are necessary before peace can come into the soul.

Jacob, while he had learned some lessons, was not yet submissive to God's will. And for this the soul is born and trained. It must come. Only the will of God is holy. Only one will can rule, and that will must be God's, not man's.

On the way home Jacob begins to plan and scheme again depending mostly on his own arrangements to make peace with Esau. He sends a gift—Two companies sent ahead and Jacob hiding in the rear.

It reminds us of the story of a man who heard a burglar downstairs and sent his wife ahead saying "It would be a mean man that would fire on a woman." But his own efforts do not even satisfy himself, even when hiding behind the woman. Like Adam behind his fig leaf apron, he is still afraid. He is just as much afraid after he has made his plans as he was before. He has learned, however, to turn to God by this time, —"What time I am afraid, I will trust in Thee," and so he gets down and prays again, and as ever God hears and answers His frightened child's cry.

God not only answers his prayer, but He does a

good deal more. He now undertakes to teach this child of His what true submission is, and a hard lesson it is for Jacob or any one of us to learn. This is not a picture of a man agonizing in prayer to God, as so many tell us, it is a picture of a man wrestling against God; it is rather a picture of God really thrashing a man into obedience to Himself.

I would call this experience of Jacob's his wood-pile experience. Every boy will understand what I mean. Jacob wanted his way, and God had to teach him His way, and it led to trouble. Of course God won, and well for the world is it that both human fathers and the Heavenly train up their children in the way they should go, even at the point of the birch-bark stick. When they are old they will not depart from it.

Jacob never needed another thrashing. He came out of that experience a new creature. Now indeed he was born again with a heart and a will yielded to God, and his new name is given him,—Israel,—Prince with God. Only the yielded child ever becomes a prince or ruler in the house of our God. Once we yield to God we too receive the new name, the family name, His name in our foreheads. Simon became Peter. Abram became Abraham. Saul became Paul. You and I become Christ's, all things are made new. When Jacob knew that it was God with whom he wrestled he surrendered and asked only for a blessing.

Now God can and will subdue all his enemies before him. God can and will make even the wrath of man to praise Him. Oh the marvellous power and patience of our God. We shall yet praise Him for His disciplinary acts.

With mercy and with judgment
My web of time He wove,
And e'en the dews of sorrow
Were lustered by His love,
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's Land.

Jacob is left lame, limping, clinging. That is just what God wants of His children, not strength or pride, but faith, clinging faith.

A story is told of one who talked with a shepherd in the higher Alps. While talking the shepherd gathered a handful of the best grass and went to a low shelter near by. "I have a sheep there with a broken leg," he said. "How did it happen?" queried the traveler. "It did not happen," answered the shepherd. "I broke it intentionally. That sheep was headstrong and unruly. It did not love me, and was always leading the others astray. Now it knows its dependence on me and loves to eat from my hand. When it is well again it will keep nearer to me than any other sheep."

The Good Shepherd knows how to teach the sheep.

Think for a moment of the difference between the kind of people Greece, Rome or Egypt seek and the kind the Lord Jesus seeks.—Men in the past and now demand the flight of an eagle of their followers.

Only Christ will receive the **bird** with the **broken wing.**

They wrote upon their portals "The halt and the maimed enter **not** here."

Greece demanded the **beautiful.**

Rome called for the **strong.**

Judea summoned the **good.**

Only Jesus calls the **weary,** the **heavy laden,** the **sinner broken of heart and life.**

The Greek could only come in the car of Venus.

The Roman could only come in the chariot of Mars.

The Jew could only ascend in the chariot of Elijah.

The **Christian alone can limp** and **totter** into the **kingdom of Heaven.**

Broken Israel could **get from** God what all Jacob's strength could never gain.

Only Christ wants the helpless, the broken things of earth.

So Esau is defeated, but not by any trickery of Jacob's now. God has changed the heart of both men,

and peace is assured. When God does this in the heart of **our** enemies as well as our own, will peace be assured and not before. Prayer and submission are the only weapons which will prevail. Are we using them?

The new Jacob now renovates his own household. Religion begins at home. What he was afraid to do before, he now in the new source of strength is able to perform, the hardest thing any man has to do, and that is order his household **aright,** beginning even with his own wife.

Rachel had brought her idols with her. Now she must be taught the worship of the one and only true God. The idols must go. Worldliness must not be hidden in a house dedicated to God. No blessing ever comes to those who are concealing forbidden pleasures among the household stuff. Let Christ possess every room, clean house of **all** that offends, and see how He will honor and bless us.

Are the pictures, the ornaments, the books in our houses such as honor Christ and lead those who enter to honor Him too? Christ should not only be guest in each room and at the table, **He should be Host** and the one to decide upon everything there.

There is a story of a Scotch boy who ran away to sea from looking at a marine picture all his life.

A mother deplored the sin of her boy and the woman to whom she was speaking did not wonder when she saw the so-called "works of art" in the home. Many of our so-called **works of art are purely works of the devil.** Judge all you see by the eyes of Christ's holiness and see how much has to go. All through the Bible God clothes the naked; only the devil strips either in nature or art. The less clothes the more devil.

Again and again, we see Jacob restoring the family altar. Every return to God is marked by a fresh worship of God. With all his faults Jacob was a great fellow to get back to God. And that is more than many a seemingly better man does today.

The last days of Jacob's life will be seen in our study of Joseph. The same family jealousy which embittered his youth and Esau's crops out in his family, Dinah's shame, the trickery and deceit of the brothers, —Leah's children,—hating Joseph, the father's favorite. The end comes in Egypt where Jacob went, not in his own strength, nor to escape the famine as his father and grandfather had done before him, but by the direct command of God. We can safely go where God sends us, for when He sends He will also accompany. We all live in Egypt, this world, much of the time, but to live in Egypt **with** God is a very different thing from going there to get help from the world's people.

The diver lives for a short time in deadly surroundings only because of his contact with the **fresh air.** So a Christian may at God's command descend for a short time into the haunts of sin if he is receiving fresh supplies of grace from above. This is very different from choosing to go to such places.

God never intended a man or a woman to **do** Chinatown or Paris slums or other haunts of sin out of curiosity or for entertainment, and the person who does this immediately lowers his moral tone.

But a child of God **may** be sent there with a message of pardon and grace from the King—and if he is sent of God he will be kept by the power of God. God promised Jacob not only to take him down to Egypt, but to bring him up again, and so He did, in that his bones were carried up into the land of promise when his descendents went out under Moses. And when Jacob's body is raised from the dead it will be from the dust of the Promised Land which God sware to him and his fathers forever. So we see all God's promises to Jacob fulfilled:—

In His enlargement,—I will make of thee a great nation.

In His protection,—I will go down with thee into Egypt.

In His consolation,—And Joseph shall put his hand upon thine eyes.

In His restoration,—I will surely bring thee up again.

Jacob at Haran becomes a striking illustration or type of Israel since the dispersion.

Promised the birthright blessing, their sins have driven them from the home land to serve other nations, and while through long discipline they will be blessed, they have at present no vision of God, no altar. Yet they remain under God's loving eyes, and in due time they will be brought out by His command with increase and re-established in their home land. But not before God has caused them to see Him and overthrown all their self dependence.

Remember, it was God who subdued Jacob's enemy Esau, and nothing that Jacob ever did. So when Christ comes it is **He** who will subdue the angry nations before Israel and bring them peace.

Then, and not until then, will Israel reign a prince with God.

Jacob, you will notice, is called Israel, or Prince long before he really gets to be one.

We are named by the name of Christ at the time of our **new** birth, but it takes many years of patient training and some thrashings, too, on the part of God to bring out the new character into any likeness of Him for whom we are named.

Rom. 5:3-5.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

The Patriarch died in the firm expectation of awaking some day in the image of God and in the midst of

his own people. Jacob represents the Fifth day's work in the increase in his development.

So we, too, when we have served our apprenticeship here below as servants, have been trained, chastened and controlled by our Father in Heaven, we too will be conformed to the image of His dear Son and join the host of the redeemed around His Throne forever.

"He will keep me till the river,
Rolls its waters at my feet;
Then He'll bear me safely over,
Where my loved ones I shall meet."

QUESTIONS ON LESSON VII.

JACOB, OR THE SPIRIT OF SERVICE.

1. Why was Jacob called the Supplanter?
2. In what fundamental principle did the brothers differ?
3. What was the Birthright and what did its possession convey?
4. Name the retributive justice which followed Jacob's sin.
5. Give the five turning points in his career.
6. At what point in his history did God give him his vision?
7. Give proofs of the justice of God's discipline of him.
8. What spiritual lesson can be learned from the Rods and the Cattle?
9. Give Scriptural proof.
10. Wherein did Jacob show his cowardice in his home coming?
11. Give illustration.
12. Who wrestled with him, why and what was the outcome?
13. Explain change in name.
14. Explain change in home life.
15. Give illustration.
16. Explain his going to Egypt.
17. Prove the keeping of God's promise to him.

LESSON VIII.

JOSEPH, or SUFFERING AND GLORY.

Genesis 37 to 50.

JOSEPH, OR SUFFERING AND GLORY.

Coming events cast their shadows before. So in the life of Joseph the Holy Spirit delights to forecast for us a shadow of our true Joseph—Jesus.

There is perhaps no more beautiful or more fascinating history in the Bible than the story of Joseph, with which we have all been familiar from childhood, and it is interestng to notice that Joseph is one of the few characters of Scripture whom the Holy Spirit represents to us without a flaw. One other I think is Daniel. As such he is a perfect type of our Lord Jesus Christ, the sinless Man, and it is very easy for the sincere student of the Bible to see him typically as the climax or crowning of God's creative work, the man made in the Image of God on the Sixth Day. And the future King absent now, unrecognized but one day to be revealed to His brethren, the Jew as their rejected brother, and to recognize Him as God's chosen King, Lord of Lords, King over all. To this we must all come, to the perfect stature of a man in Christ Jesus.

It is well to remember in studying the facts recorded in the Old Testament, that they are to be interpreted in three ways:

First,—As actually happening as recorded.

Second,—As giving practical personal applications to us individually.

Third,—As teaching typically some deep and spiritual truth in connection with the word through Jesus Christ our Lord.

The facts of Joseph's life we are familiar with.

He was the son of Jacob's old age.

He was his best beloved son.

He was specially marked or set apart with the robe of many colors.

The robe was a long white one edged with vari-colored bands and was a mark of nobility and of special

appointment to high office. Joseph because of his character was selected by his father to wear the favorite son's livery.

He had visions of his future sovereignty over his brethren.

He obeyed his father willingly in all things.

His brethren hated him without a cause.

His father sent him to seek his brethren.

He found them in the field shepherding their sheep.

To find them he had to wander through the fields in search of them.

When he found them they mocked him and refused to receive him.

Then they took counsel how to slay him.

In intent they murdered him, putting him in the pit.

Afterwards they sold him into slavery.

His coat was returned to his father dripping with blood.

After being rejected by his brethren he was taken down into Egypt, a far country, where they lost sight of him for many years.

Here he was tempted by the world, the flesh and the devil, coming out of the trial unscathed.

Here, through his faithfulness to God, he became the saviour of the Gentile World, and he was given a Gentile bride.

While seated on the Throne he is the giver of bread to a starving world.

His brethren in the meantime come to want; are driven by their need to the land of plenty.

Here, while they receive his bounty, they do not recognize him as the one who was dead and is alive again.

For their past sins Joseph punishes them in order to bring them to repentance.

When their hearts were change he revealed himself unto them.

When they recognized him he freely forgave them all their sins.

He then unites them with his father to himself in his power and great glory.

The bowing of Joseph's brethren is the fulfillment of those early dreams.

This in brief is the sketch of his marvellous life. Even a surface reading brings out the likeness to the fulfillment of the type.

Old age in Scripture always signifies eternity.

Jesus Christ from all eternity was God's Son.

He was His beloved Son in Whom He was well pleased.

The coat or robe signifies Lordship.

Wherefore God also hath highly exalted Him and given Him a name that is above every name and made Him Lord over all.

The robe was of many colors, and our Lord Jesus Christ wears them all.

Blue sets forth the Heavenly things.

Scarlet the sacrificial blood.

Purple His royal Kingship.

Gold His kingly Deity—Divine glory.

The many colors teach us the many offices, the many titles, the many crowns which God has given Him.

Rev. 19:12.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

He too had His dreams of future power, which were mocked and scorned and rejected by His brethren.

The central cord of prophecy is the declaration that Jesus Christ shall rule and reign over the Jews His brethren according to the flesh.

This has not yet been fulfilled, and therefore lies in the realm of things yet to come to pass.

He shall sit on the Throne of David his father.

And He shall reign over the house of Jacob forever.

He came forth to do His Father's will.

Heb. 10:7.
7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

John 6:38.
38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

The Father sent Him to seek His brethren.

Matt. 15:24.
But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

The first announcement of His mission was made to His brethren shepherding the sheep.

It is certainly far from accident or mere coincidence that the first announcement of the mission of the beloved Son to Israel should be made to shepherds, keeping watch over their flocks by night.

In seeking them He wandered in the field of the world for thirty years.

No more truthful name could be found for the Son of Man on earth than that of "Wanderer."

Luke 9:58.
58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

He brought loving messages from the Father, also food and refreshment, but they would not heed.

His brethren hated Him, without a cause.

He came unto His own, and His own received Him not, and the Jews took counsel how to slay Him, and Herod, with his men of war, mocked Him and made sport of His helplessness.

He was sold for 30 pieces of silver and cast into the pit of the earth.

His vesture was dipped in blood.

This is what man did with the robe of many colors with which the Father had honored Him.

But God raised Him, and has sent Him into the far country.

And hath highly exalted Him and given Him a name that is above every name, that at the Name of Jesus (our Joseph) every knee should bow and every tongue confess, that He is Lord of lords and King of kings.

Here He is giving the Bread of Life to a hungry world.

And calling out from among the Gentiles a Bride to bear His own Name,—the Church.

In the meantime His brethren are fast coming to want, and the day is not far distant when for bread they will have to come to the One Whom they so foully murdered.

For a short time they will be punished for their sins in order to bring them to repentance, this is the Great Tribulation, Rev. 6-15—but when they see Him as He is, they will repent of their crime, and He will freely forgive them all their sins.

He will then return to the Father all the honor and riches due to His Holy Name, and Father and Son and brethren and Bride will join together once more and form a new Kingdom.

In that day our Joseph can truly say,—"Ye meant it unto Me for evil, but God meant it for good."

And when this is accomplished, then will the words of Isaiah 9:7, be literally fulfilled.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Just as the Matterhorn may be reflected in miniature in a tiny lake many miles distant, even to minutest

detail, so it seems in the story of Joseph we have an image of the Greater Joseph yet to come mirrored for us in almost perfect detail.

A few of the practical lessons in passing are these:

If we are truly God's children, and living a life of obedience to God's will as far as we know it, refusing to go down into Egypt (the world) for help, God will take care of us, and every step of our lives will be marked out for us, and God will make even the wrath of man to praise Him and work out His will in our lives. As He did with Joseph so will He do with us, provided we learn to trust and obey as Joseph did.

The trouble with us is that we do not believe this. The old Jacob in us, the man full of works in the energy of the flesh is always trying to work out his own salvation, and it is not until we rise to higher heights of faith that we come into the rest of the Joseph life where we absolutely trust God for everything, whether it is the hatred of those about us, whether it is the death of all our plans or hopes, whether it is the being sent into strange and unfriendly company, whether it is the awful temptations that meet us there, or whether it is position and power, equally, and perhaps even more dangerous, yet the humble and obedient child of God says day by day, hour by hour, it is the will of My Father, let Him do what seemeth Him good, "Though He slay me, yet will I trust Him." "I am Thine, O Lord, and in Thy hand for Thy pleasure, do unto me according to Thy Will."

The temptation in Egypt.

You will notice that Joseph took care of his character and committed his reputation to God. There is all the difference in the world between character and reputation. Many men lose their character trying to look out for their reputation. Who would not rather be Joseph in the black pit or the blacker Egyptian prison and know that God was with him, than the brothers at home, free to roam the fields at will but

with hands stained by blood? Stripped of his coat Joseph was never stripped of his character. We often speak of meekness of character, and it is not considered a very desirable human quality, today, but in God's sight it is of great value, in fact it is to have the highest reward, for the meek shall inherit the earth. Meekness in character is what God is trying to bring about in each child of His.

Now what is meekness?

1 Peter 3:4.

4 The ornament of a meek and quiet spirit is in the eyes of God of great price.

We are told that Moses was the meekest of men, and yet we know that he had a higher temper. We see that Joseph was the meekest of men, and yet he had power to rule a nation. So meekness cannot be weakness, as many seem to affirm today. The best definition I have ever seen is contained in these words:— "Meekness is knowing one's life is surrounded by God, and that nothing can come into that life until it comes through the circle of God's will, and thereby becomes the will of God for us." And we are therefore willing to bear it.

So we notice that Joseph could wait God's time in everything. Not like Abram or Jacob, his ancestors, did he run ahead of God in impatience, and so interrupt or delay God's work in his life. There is a tremendous lesson here. He could wait God's time, and so far as the record tells us Joseph never had to retrace a step. Joseph waited in the pit for God to deliver, so in the prison, and House of Potiphar and imagine the irksomeness of the prison to the free lad of Syria.

A pathetic story is told of a sunburnt sailor, fresh from the docks, who on a London bridge one day bought cage after cage of imprisoned wild birds and let them free, saying he had languished too long in a

foreign prison not to know the sweetness of liberty. Joseph knew all the anguish of imprisonment.

In God's good time and way He made Joseph to find favor with his master Potiphar. Again and again we read the words: "The Lord made all that he did to prosper in his hand."

The literal rendering of v. 2 is: "And the Lord was with Joseph and he was a 'lucky' man."

His luck was faith, purity and pluck. He believed God and waited for Him. He kept his heart and life pure. He did whatever task his hands found to do faithfully, and all who do as Joseph did will find Joseph's "luck."

As servant in Potiphar's house, he brought blessings to the entire home. "The Lord blessed the Egyptian's house for Joseph's sake."

And many a Christian servant, or clerk, or employee has done the same service.

I know of at least one mother whose change of life was due to the Christian nurse girl living in her household.

When passing the nursery door one evening on her way to a ball she overheard the nurse teaching the little one her prayers, and she said "that settled it." She determined that she and not the nurse ought to be the one to lead her child to God, and it revolutionized her whole life.

Next—The Great Temptation Resisted.

Another very practical lesson is that Joseph did not dally with temptation when it was thrust upon him. Humanly speaking, there is no doubt that Joseph would have gained much temporal advantage for the time being had he yielded to the temptation of this evil woman. Now no man is exempt from temptation. Satan is always on God's ground waiting to tempt the finest of God's people. In fact the further away from Satan one is the more desirous he is of tripping one up.

Germs are always flying around us but they only

thrive when they find something in us upon which to feed.

We must remember that Joseph was a slave, and the temptress was in a position of authority. He was a boy, and she a mature woman. It took sublime courage to turn her into an enemy. Joseph might have thought that this would be a short cut to the throne, that he, like many another, might do evil that good would come of it. It was a terrible temptation, and only the Spirit of God within his heart could have enabled him to withstand it. It came just when Joseph was succeeding in the world, the time Satan can most easily tempt us, and resisting it threw him back into prison again.

Does it pay to serve God?
So many ask today.
Serving God brought Joseph
hated of his **brethren**
the **horror** of the **pit**
the **torture** of the **slave**
the **dungeon**
the **temptress**
the **prison again**

Had God forgotten to be gracious? Wait; the end is not yet. Now we see Joseph in the making.

The king is not crowned until he conquers.

The iron crown of suffering precedes the golden crown of glory.

When the children gather to see the magic lantern, the figures may be flung upon the sheet but remain invisible because the room is full of light. Darken the room and instantly the round circle of light brings out the lovely picture. So God darkens our surroundings that the picture of Himself may be seen on the screen of our lives.

Three things lay at the secret of his victory:

First,—His implicit faith in God.

Second,—His respect for his master.

Third,—His honoring of the marriage vow. He avoided even the appearance of evil.

Chap. 39:10.
10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

Joseph did not play or dally with temptation, he fled from it, and that is what we are told to do. "Resist the devil and he will flee from you."

Joseph called sin by its right name—Wickedness. He did not call it "sowing wild oats" or "his affinity," or just being a "little fast." Call sin, sin, as Joseph did. No moral or spiritual good can ever come from tours of investigation in the red light district of our cities. The man or the woman who goes near the haunts of sin must be incased in the armor of God and filled with the Spirit of God, and directly sent there of God to carry the message of God, for only so can any soul become invulnerable. When matches are struck on damp surfaces no spark flies. Satan cannot tempt unless there is an answering fire in our own hearts.

One more practical thought we see in connection with Joseph, and that is, that while God raised the man for the hour, God also planned the hour for the man. God always has His man in preparation for the work He will give him to do, and He always has the work mapped out which the man has been prepared to do. Does it pay to serve God? Ask Joseph.

If you and I are God's children, and we are where God wants us to be, doing God's work, when He sees that we are capable of any bigger tasks He will have the task ready for us and us ready for the task. God trusts each one just as fully as He can.

See now his exaltation.—From **prison** to **throne.**

His **brethren despised** him.

Pharaoh **honored** him.

His **brethren slew** and buried him.

Pharaoh raised and **exalted** him.

His **hands hard** with a **slave's toil** now **wear a king's ring.**

His **feet** bound in **fetters** are now cased in softest **sandals.**

In place of **a chain** of **iron a chain** of **gold** about **his neck.**

The coat of **many colors** replaced by the **royal purple.**

The **garment** he **shed rather** than sin replaced by a **vesture of spotless linen.**

In place of **tottering** in the **chain** gang under the overseer's cruel lash he **rides in a chariot.**

In place of a **paramour** he is given one of Egypt's **proudest daughters as his wife.**

And all this happened because **one day** for the **sake of God,** Joseph **resisted** the temptation to do one sinful act.

In winding up the story of Joseph I want to speak of the repentance and regeneration of the brothers, for the account of their suffering, and anguish of soul, and their repentance, are exactly the elements that enter into every life where sin has been committed. The Great Physician never heals over a wound from above, but from below, after probing and cleansing.

You will notice first, their memory. Their crime had been committed twenty years before, but never for a day had they been without the memory of it gnawing in their minds. "We saw the anguish," they said and they never forget it. Sinners, lost sinners will remember their sins and their lost opportunities all through Eternity.

Secondly.—Their imagination. "When he besought us we would not hear." In imagination they lived over those hours of the boy's anguish and their own diabolical cruelty, for twenty years.

Be sure your sin will find you out.

When they see Him as He is then they remember.

Oh memory! Oh remorse! Oh retribution!

Has not some **familiar scent** brought up visions of old time **gardens** where once we wandered? Old time joys which once we knew? Just a **little thing** recalls the past—a glove; a song; a flower; an odor.

So with sin a **very little thing** will recall the past and visions long forgotten rise from their dead graves.

So with Joseph's brethren. The money; the cup; the suspicion; the prison; all recall the crime of twenty years ago.

God will have His way at last. There is nothing covered that will not be revealed. Only the forgiven sin is put out of sight and memory.

A terrible incident is told by Dr. Downe, once Prebendary of St. Paul's, England.

"On one occasion some excavations were being made in the precincts of the cathedral, and amongst other relics thrown up to the surface there was a **skull** with a **nail in it.**

He happened to be standing by, saw it and asked the old sexton if he knew whose it was and how the owner had died. "Oh," he said very carelessly, "it is the skull of an aged man who died very suddenly some years ago; his wife is living yet. She married again soon after his death."

Dr. Downe looked her up and confronted her with the telltale skull. She turned deathly pale and confessed she had done the dastardly deed and had had no rest night nor day since."

Third.—Their consciences had never left them alone. They knew they had sinned and were guilty before God of their brother's death, for to them he was as good as dead. That God raised him did not lessen their responsibility. They said,—"We are verily guilty concerning our brother." And so the Jews, and every sinner will have to admit one day, concerning Christ.

Fourth.—Their reason taught them why they were

suffering,—"Therefore because of this sin is this distress come upon us."

And fifth.—Their remorse, which is like a serpent stinging its own tail. I tell you every sinner carries within himself enough material to build a hell if there were none in God's universe. The old darky aunty was right when she said to the scoffing college boy who told her there "wasn't enough coal in the world to make such a hell as she believed in,"—"Honey, dey carries de coal wid' dem."

With a memory to recall the past, with an imagination to portray the scene of sin, a conscience to accuse of the guilt, reason to justify the penalty, hell is impossible to escape by any sinner who goes into eternity unforgiven, unreconciled and uncleansed.

Joseph's life in contrast to his brethren was a life of abiding in the will of God.

The archers shot hard at him but God turned the arrows into a Sceptre. Gen. 49:22. Joseph is likened to a fruitful bough by a well, whose branches run over the wall. The roots of his life drew constant strength from the water of life.

Gen. 49:22-26.

22 Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

But while the practical lessons are many and most

helpful, yet it is the spiritual teaching that most appeals to our hearts. God's Word is sure, and we who believe in it and build upon it shall not be ashamed at His coming. Jesus is our Joseph and He alone is able to save.

The Scotch woman and her works on which she was building in place of Christ and His finished work —when she finally saw Jesus only—exclaimed "Oh, my God, they shall all gang for naething"—

Jesus paid it all
All the debt I owe
Sin had left a crimson stain
He washed it white as snow.

We can read what the prophet says in anticipation of the moment when our Joseph,—Jesus,—will be revealed to those who have rejected Him here,—

Zech. 12:10-12.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

11 In that day shall there be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

Zech. 13:6.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Then they will say;—

Is. 11:6, 7.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Is. 60:1, 2.
1 Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.
2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

Luke 1:32, 33.
32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Rev. 14:14.
14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Heb. 2:9.
9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

That will be an interview the like of which the world has never seen since the moment when repentant Judah bowed with tearwet cheeks before Him whom he had tried to destroy. In that moment repentant Judah and all Israel will bow before Him whom they have crucified. In that hour they will repent the crime of the cross, and the loving, the tender Joseph will comfort them, showing them that God in His eternal purpose worked good out of their terrible crime, and that God the Father has turned the hour of their blindness to the enlightening and saving of the Gentile world.

They will then go forth preaching good news,—"He that was dead is alive again." "He Who was rejected, despised and slain is now King of kings and Lord of lords." They will then say.—

Is. 25:6-9.
6 And in this mountain shall the Lord of hosts make unto all

people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall be taken away from off all the earth: for the Lord hath spoken it.

9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

Like Thomas they will cry.—"My Lord and my God." The very name of Joseph signifies "addition" or "increase." And God has set His seal upon the work of His dearly beloved Son in the words of Isaiah 9: 7.—Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. So some day our Joseph will be revealed.

Phil. 2:9-11.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Do not our hearts cry with the Apostle John, Even so come Lord Jesus?

QUESTIONS ON LESSON VIII.

JOSEPH, OR SUFFERING AND GLORY.

1. In what three ways should every Bible fact be studied?
2. Give a brief synopsis of Joseph's experiences.
3. Give their analogy in the life of our Lord.
4. What special events make Joseph the most perfect of the Old Testament types of our Lord.
5. Explain meaning of type and give illustration.
6. What was the secret of Joseph's success?
7. Give illustration.
8. What was the secret of his resistance to temptation?
9. Who are the meek?
10. Contrast his early career with his later.
11. How many years was the sin of his brethren hidden?
12. Name the five steps which brought their full repentance.
13. Is unforgiven sin ever obliterated?
14. Give illustrations.
15. What alone can wipe out the past?
16. What scene was typically portrayed in Joseph's meeting with his brethren?
17. Name some of the ways in which we see the Gospel embedded in this Book of Genesis.

18. Around what two centers does the whole book revolve?

19. Has all prophecy in regard to Christ's Coming been fulfilled?

20. What place will we occupy with our Joseph when every knee shall bow to Him as King of Kings?

21. In the meantime what should be our attitude toward the world and toward Him?

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